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MINE EYES HAVE SEEN THE GLORY

1772 - 1972

Long Creek Memorial Baptist Church

Dallas, N. C.

Mine Eyes Have Seen The Glory

a historical treatise of the foundation

the development and the accomplishments

of

Long Creek Memorial Baptist Church

on

the occasion of the 200th anniversary

1772 - 1972

Compiled by

Mrs. Roy M. Mayberry

Illustrations

Dr. Roland Mayberry
David Mayberry

Dedication:

To the brave pioneers who faced a wilderness to build a new life, a new world in which freedom of religion would be the inherent right of every man, woman and child;

To the many who accepted this faith, cherished it and preserved it for future ages, and

To the many today who hold fast these ideals.

To the endless host who will inherit these ideals, cherish the faith, preserve it and perpetuate it to the end that God's love will be the corner-stone of every life.

To these, this is lovingly dedicated.

In preparing this treatise, I would like to make the following acknowledgements:

To Edna Jensen, librarian, Saint Lucie Regional Library at Fort Pierce, Florida for her help in tracing illusive bits of information relative to the early Catawba Indians, and rare publications.

To Mrs. Helen Wheless, for her efforts in securing data, assembling same and forwarding to me.

To my own family, who made it possible for me to give so much of my time to this project and —

To the many who have supported the project with their interest, their prayers and their cooperation.

To these go my heartfelt appreciation. Without their help it would not have been possible.

Mrs. Roy Mayberry

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FOREWORD

"Mine Eyes Have Seen the Glory" is a historical novel and intended to be read as such. I have sought to combine novel events (fictional or otherwise) if they contributed to some established historical fact. Seemingly unrelated events are portrayed in an effort to increase our knowledge and appreciation of basic facts.

Many historical facts of the early era of our church are clouded with time and mystery. The known facts are woven into a novel of events - each contributing to the other. They portray the faith, the suffering that history records as the foundation of the church.

If there are those who expect this to be a highly polished sophisticated report, they will be disappointed. It is not intended as such. To me, history is a record of those moments that occur in the life of a person or organization that tower above the commonplace to such an extent that they become a part of the memory and heart of those experiencing them. Vital facts are recorded, but more than that, emotions and memories are also recorded. In compiling this material, we have urged complete membership participation. This, then, is their report. The faith and service that have caused such moments to stand forth are the church. Without such events in the hearts of Christians, there would be no church.

The primary purpose is to record for all time the events revealing the foundation, growth and development of Long Creek Memorial Baptist Church. Thus, we hope to bring about a deeper sense of appreciation and more profound faith in God. It is my fervent prayer that every life will be blessed because God, in His infinite love and mercy, has made it possible for us to say, "MINE EYES HAVE SEEN THE GLORY."

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THE ROCK - THE FAITH AND ITS FOUNDATION

THAT THE PAST MIGHT LIVE AGAIN

Our appreciation and understanding of the present is in direct proportion to our knowledge and acceptance of the past. It has been rightly said "each step of the past is a stride into the future." History bridges the gap from the past to the present and opens the floodgates to the future. An endeavor of such magnitude as the building of a faith to forever mould the lives of its participants transcends and staggers the comprehension of mere man. The early pioneers were faced with a two-fold challenge. In addition to establishing the church of their faith, they faced the overwhelming task of building a nation. The roots of each are intermingled in mutual support of both. Even before there was the nation, there was the church. Both were born in adversity, founded on faith and nurtured on sacrifice - both achieved a greatness unrivaled in the annals of man's imagination. As an endless light from the unsearchable heart of God, one fact shines forth: both are but the hearts and minds of the people that are the purpose of its existence. Without the force that makes it a vital and living element, there would be no nation - or no church. Its greatness is the greatness of its people, its future will depend entirely upon the faith and endeavor of its people. Doubts and uncertainties often cloud the future and only a deep abiding faith can push the clouds aside and bring forth the certainty of accomplishment. Long Creek Memorial Baptist Church was born in the midst of an era of uncertainty with naught but faith to push the clouds aside.

The church was born in a time "when the mind of man goeth not." It was among the first Baptist churches organized in North Carolina. Available records show it was re-organized in 1772,[1] but, prior to that date, the history is traditional.

Let us prayerfully consider the fragments of evidence remaining to this day and combine them with known historical facts concerning the early settlers of the valley and reconstruct its existence prior to that date. In the old church cemetery there are graves with markers dating back to that period. One is that of Edward

Boyd, who died July 28, 1728. Therefore, there must have been worship at that site before then. Who were these people, the Boyds, who considered the site sacred as to the burial of their loved one?

This sacred site was nestled in a broad and fertile valley between the Little Long Creek and Big Long Creek, some distance from the point where the creeks branch from the South Fork Catawba River. The land was a tangled overgrown wilderness, inhabited only by the Catawba Indians, who for untold, countless ages, had followed the buffalo herd and hunted the forests of the valley and fished from the clear flowing streams.

In 1701, an explorer entered the valley and found a white man living among the Indians. Hence, we know white men had visited the area by the turn of the century. Even at that early date, the trail from South Carolina into the wilderness of North Carolina was already a hard packed trail, worn by the pack trains and goods wagons. Many settled, built cabins or huts and scratched out a small area for a crop of corn. There is no record of their being, for farms were claimed without deed or grant to the lands on which they settled. (2)

We go on the wings of imagination to that time so long ago. We can only estimate the date as sometime in the early part of the seventeen hundreds. We can assume Edward Boyd and his family were among a group of early settlers that followed the well worn path into the valley. The fertile lands of the rich river bottoms between the branches of the river, the ample supply of pure fresh water and an abundance of game and fowl for hunting prompted them to stay. They, along with the other settlers pushed back the wilderness for a little planting area. Wilderness living is hard - a never ending routine of coping with the forces of nature. In 1728, Edward Boyd died and was buried near the site of a large flat rock.

In 1738, an epidemic of smallpox struck the already struggling pioneers. (3) Many died. What of the others? We can assume they fled from the epidemic. Maybe they followed the trail to Virginia and Tennessee (these areas had been opened for colonization and many settlers had already moved into both locations.)

Maybe they joined a group going west - or maybe they returned from whence they came. One or two might have remained with the Indians - who were, even then, unafraid of the white man and accepted them in a friendly manner.

As they left, the wilderness soon reclaimed that which had been taken. The cabins soon crumbled and there was naught to say that man had lived upon the place - naught but the wind that sighed in the tall oak trees above the rock about which they worshipped and the graves that held their dead.

Was this place of worship the first church? None can say for sure for the records are hid by the curtains of time.

In establishing the faith that was the foundation of the church, I have chosen Silas and Laura as a composite of all the early Baptist pioneers of the valley. Their lives represent the lives of all, and the terrible sufferings of their lives are compounded of the hardships and heartaches of all. Their faith, even unto death, is the faith on which the church was founded. It transcends any individual or any family, therefore imaginary figures were used.

I have attempted to bring glimpses into their personal way of life that you might understand and appreciate their mode of life - ie. - the spring house and smoke house, boiling clothes in an iron wash pot, making lye soap and use of corn shuck mops, etc. It might be a bit apart from the history of the church itself, but it gives vital insight into the lives of the people.

I have combined the composite of Silas and Laura with the early settlers whom they represent. Through their lives, their sufferings we see an undying faith that made it possible for them to say "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" - even unto death and beyond. This is the faith of Long Creek Memorial Baptist Church.

THAT THE PAST MIGHT LIVE AGAIN.

WHITE MEN IN THE VALLEY

Silas Stanton stood a moment in the doorway of the cabin, looking across the fields of the valley he loved. This was his favorite time of day. The late evening sun sent lean, lank shadows knifing into the ground. Soon, these would be gone and the trees would be stark colorless shapes against the darkening sky. Then the myriad of sounds would be still . . . and his valley would be at peace. He adjusted the collar of his jacket against the evening chill, shouldered the rifle he had leaned against the frame of the door, picked up the bucket from the shelf at his side and walked across the meadow to the creek flowing through the valley.

The water from the creek was cool and fresh and almost sweet in its purity. It was one of the reasons he had chosen this particular valley for his home. As payment for personal services to His Majesty, the King of England, Silas had been given a grant of "a tract of your choice, lying within the bounds of the Carolinas in the new colony of the Americas." Silas first saw the valley in the spring and he knew it was just what he wanted. He had walked over the entire stretch of land and even rowed the length of South Catawba where it branched from the main body of the Catawba and spread through the rich fertile valley. He followed the course of the Big Long Creek and the Little Long Creek as they wound their ways through the valley. The acres stretching between these two creeks were of rich, rolling land, partly covered with almost jungle-like growth. The tall pines rose skyward and mighty oaks with trunks no man could span were waiting their first touch of a human's axe. The cleared acres were of rich soil, soft and fine, almost black in places and deeply rich in the russet tones of clay in others. At the first sight, Silas knew this was good land - good to raise cotton - or corn - or a family.

Silas, with his wife, Laura and daughter, Angela, were English transplants to the new Americas, via the already permanent settlement in the state of Pennsylvania. Here, they joined a group of German migrants and continued the journey to the rich lands of Virginia and thence to the Carolinas. The German segment was coming to join a group that had established a community further down the Catawba

River, past the junction with Hoyles Creek and its tributaries. Like Laura and Silas, they, too, were seeking a new life in a new world - a new life in which freedom in choice and practice of religion would be its foundation. The same urge had brought them across the turbulent Atlantic Ocean, across the jungle expanse of America and led them to the valley of the Carolinas.

Silas loved the valley, but at times the loneliness pressed hard. He had left Laura and Angela with friends at the German settlement. This location had much to offer and he was tempted to claim a tract nearby and build their new home and live in this area. There was little in the way of a community, but he knew that would come later. Of greater interest to Silas was the presence of a church - a real, honest-to-goodness church with a building nestled in the hollow near the banks of the Catawba River. These people were free to worship as their hearts and thoughts dictated. The church was organized in 1767 and named the Kastner's Lutheran Church after the man who had inspired their move to the new world.[1] Although only two years old, its influence was already shaping the future of the valley.

In the small, wee hours of the morning, they had considered their future - should they stay and become a part of this community or should they press on toward the land that lay ahead - so near, less than a day's journey - but so far, for this was pioneer land and white man was a stranger. In the end, they left the answer to God.

After prayerful consideration, Silas knew they must go on. Some of the doctrines of the Lutheran Church they could accept but many they were forced to reject. They had traveled far and suffered much to uphold the ideals of their worship and their strict Baptist background forbade the compromise of any doctrine. Their own daughter would be baptized as she believed, but it would be her own choice - when she was ready for it. Laura wanted to go on with Silas, but Angela was frail and spent from the long voyage and she knew they must stay for the winter. When spring came, God willing, Silas would return for them and they would go to their new home and their new life together.

INDIANS AND THE VALLEY

Before making the final selection for his tract of land, Silas had visited the settlement of the Catawba Indians, located close to the banks of the softly-flowing Catawba River. He knew his entire future, in fact the future of the entire valley, depended upon the attitude of the Indians to their new and alien neighbors. Their acceptance would assure the safety for the homes they planned for the future and their rejection would mean their doom. He was appalled at the primitive conditions in which they lived. In fact, their mode of existance was little removed from the Stone Age. They knew nothing of iron and depended on chipped flints for their axes and arrowheads.(1)

The settlement was little more than a partial clearing in the thickest parts of the wooded area. The houses were huts - each firmly anchored to a tree, lest it fall, and covered only with limbs and rags of what might at one time have been the skins of animals but now were tattered shreds. The only furniture consisted of a few ragged blankets and rugs of animal furs piled high in one corner. A bench beside the door held the plates from which they ate - hollowed slabs of wood, worn smooth by endless scrubbings with sand at the river's edge. These huts formed a crude semi-circle, enclosing a circular pit lined with rocks in which a fire was brightly burning.*

As Silas was surprised at their living conditions, he was impressed by the friendliness of the reception he received. Beneath their curiosity, there was a warmth and knowledge of the white world he had not dared hope to find. He realized these Indians must have had previous contact with white men - probably through the efforts of the group of Christians from the valley between the Catawba and South Fork Catawba Rivers. They were indeed, very close neighbors. This group of Christians were of Scotch origin - and Presbyterian doctrine. In 1764, they had united their efforts in the formation of Goshen Presbyterian Church.(2) Silas gave silent thanks for this group in preparing the way for friendly relations with the Indians. With a curious mixture of sign and sound language, he exchanged farewells with Chief Hagler King, leaving, yet taking with him a hope that the future might be shared in harmony and peace.

*Information concerning conditions of early Indians from History of Gaston County by C. Dalton Stowe, Jr.

Actually, little is known as positive proof of the origin of the Indians with whom Silas made friends. Early settlers were more concerned with their attitudes than their history and little effort was made to preserve it. When asked where their forefathers came from the answer was "Where the sun sleeps, our forefathers came thence."

This background history of the natives is given that we might know and appreciate their contribution to the establishment of Long Creek Memorial Baptist Church. Their friendship was the necessary foundation of the church and the lives of the people who worshipped therein.

Typical Indian Village

HOPE FOR THE FUTURE

Silas built his cabin close to the banks of the long winding stream - built it of strong, sturdy logs of trees felled by himself, nailed with wooden pegs and cinched every crack with the rich, putty-like clay from the banks of the creek. He built it strong, with log shutters to cover every window and a log to close the entrance at the door, for America was a wilderness with danger a constant companion.

He spent a lonely winter in the valley -- at times, hating the bitter cold that almost halted his work on the cabin. Then, the soft winds melted the snow and the sun shone warm on his shoulders and he loved it more than ever. Always before him was his dream. When the soft winds came to stay, he would go to the village over the hills to the east, bring his wife and daughter and they would be together again --- and the cabin would become a home. This would be the beginning of a new life in a new land, free from the oppressions they had known in the old land.

In spite of the hardships and difficulties of their former life, their's had always been a happy home. Although the difference in their personalities was most marked, each found a way of happiness in their deep abiding faith in God and love for each other. It is difficult to say why they were attracted to each other at all, for it would be almost impossible to find any two people more opposite each other in outward appearance. Silas was a little man, small framed with angular joints that gave him a rather awkard appearance, yet he possessed a wiry strength and stamina not usually found in one his size. His face was stern, weather beaten and browned and was lined with the wrinkles of time. Many years before, his hair had taken on a "salt and pepper" look that grew saltier through the years. He disdained the long sideburns and beards worn by many men and kept his cut short. Thus it stood as a 'salty' stubble over his head. His eyes were the bluest blue one could imagine. They determined the trend of his countenance. They could be steely blue in their intensity -- and his whole face became stern and hard. This seldom happened, for his eyes were usually soft. Then his features were relaxed -- he smiled with his eyes.

Laura was a full two inches taller than he, with a large frame, a full face with rosy cheeks that flamed an even deeper red when she was excited or angry. Her hair was her one claim to beauty. It was a deep chestnut brown and fell in soft waves below her waist. She wore it in a soft bun at the nape of her neck -- and Silas thought her the most beautiful woman he had ever seen. All through the years to come, Laura never allowed her hair to be cut. Silas liked it that way, and so it remained.

Whatever their outward differences, their relation was based on inner values that were very much alike. They were God fearing people, deeply rooted in a foundation of faith and love for fellow man. With himself, Silas was a stern, demanding man. His honesty condemned those who prated long and loud at the loss of religious freedom when their lives showed no religion at all.

Angela had inherited neither the wiry strength of her father nor the robust stature of her mother. She was the gentle kind, wan and pale from the start. Her skin was so delicate it seemed almost transparent and the tiny arms waved like children playing finger games. They had named her Angela for only an angel could be as fragile as she.

THE DREAM - THE ROCK - A PLACE OF WORSHIP

It was spring and the land had come alive again. The hard winter had passed and the brook could sing again and the wind's roar had become a sigh as it played with the fresh tender leaves. The valley wore a mantle of green. Even with the rumors from the North that a growing unrest was developing among the settlers of the New World, there was peace and hope in the valley. But more than that, there was peace and hope in the hearts of Silas and Laura. As they stood at eventide and looked across the wide expanse of the fields around them, they saw not the tangled growth of the present, but rather the thriving industrial settlement of the future. There would be homes dotting the countryside, homes with lighted windows shining through the darkness of every night to reveal the peace and security of the people who dwelled therein. These would be real homes -- not just houses -- but homes filled with love and laughter at the sheer joy of living to fill every day. The trials and hardships that were the first step of the new venture into the new land became dim and almost forgotten.

There would be children -- their own and others. They could almost see them now, could almost hear their shouts and their laughter as they played in the clearing. Angela would have companions -- her laughter would mingle with theirs and their world would be complete. There would be liberty, peace and happiness in the new homes in the new land.

Above all, they prayed there would be new life and health for their own Angela. They had hoped the boat trip and the climate of the New America would bring a bloom to her wasted cheeks and a sparkle to her eyes. It hurt deeply to see her match-like arms and legs, the pallor of her skin and the weakness of her frail form. More and more often, Silas had gone to the praying rock for faith and grace to bear the burden. He had found the rock before he had chosen the valley as their home. It was set apart in a natural clearing strewn with smaller rocks as if the creek, at one time, had flowed in its path. Gigantic oaks on either side sheltered the clearing. A wild grape wine had entwined itself around a tree at the side.

The tendrils had met and grown into the limbs of the trees from the opposite side, completing the canopy that stretched overhead. It was quiet and peaceful and here, as at no other place in the valley, Silas felt close to God. He could hear the muted sound of the creek flowing near and the wind in the trees overhead. In this hallowed place, God spoke to his soul and he found faith in his heart. There were graves nearby, silent, yet speaking volumes of the sacredness of the place. From the beginning, he could see the church he knew someday would rise on the site. There would be homes for loving and living and schools for training their minds in the ways of freedom and independence, but above all -- there would be a church and they would worship the God who had delivered them from the tyranny and forced religion of the past and led them into the new era of freedom of worship and peace with God and fellowman.

He firmly believed no home or no nation could survive without a church -- and through the church, a new nation would emerge from the wilderness and man would live in peace with God and fellowman. This was their dream for the future. Pray God, the dream might come true.

Angela Gathers

Wild Flowers

GROWTH IN THE VALLEY

It was only a year later, but already a portion of Silas' dream had become a reality. Other settlers had come into the valley. Many of them were of German origin, so deeply religious that the Bible was the principal book in the average home. Probably one of the first was Bostian Bess, a young man of about twenty from the German settlement in Pennsylvania. His log shanty was to the northwest of Silas' cabin, across the Little Long Creek and the South Fork Catawba River. He cleared some land for planting, then returned to Pennsylvania to find a wife.(1)

In his absence, Pieter Heyl, also from the German settlement, with his wife and seven children, lived in the house the young man had built. Upon his return, he gave the cabin to the Heyls and built another close by. Maybe it was love, or maybe a part of his wooing plan. Whatever it was, it was successful, for five years later, Bostian Bess was married to Katrina Heyl - and they established a home of their own. Both families cleared lands for planting and later claimed homestead grants of land for expansion. Pieter Heyl later built a home near the South Fork River.(2)

Another German settler, William Froneberger was granted 202 acres of land on the north side of Long Creek on March 28, 1755. He was a brilliant teacher, versed in the art of Spencerian penmanship. He and his wife, Peggy, were a very young couple. They solicited students for the establishment of a school for instruction in the field of early elementary education. This might well have been the first school in North Carolina.(3)

John Fulenwider, a native of Switzerland, had settled further north on the east bank of the South Fork River. Seeing the evidence of rich ore and gold deposits in the valley, he began operation of the High Shoals Iron Works - one of the first industrial enterprises of the area.(4)

Ruben Jenkins, with his wife, Bettie, came from Virginia to settle on the south side of Big Long Creek, followed soon after by his brother, Captain John, Edward and Elijah. Other members of the family followed their lead - Jenkins Jenkins (odd name), Joseph Jenkins and Hugh Jenkins. Their families settled in

various locations, but always close to Big Long Creek or the South Fork Catawba River.(5)

Martin Rhyne and his wife, Ginny, lived several years on the land of pioneer Jacob Rhyne on the north side of Big Long Creek .(6)

Jason and Rachel Calder built a sturdy log cabin to the west of Stanton home. Jason had been a metal worker in his native Germany hence, it was only natural that he open a wheelright and metal shop in the new land. He had taught the son, Bennie, to help at the forge. Although young for such a job, he could pump the mighty bellows as his father shaped the white hot metal. He could even turn out a pretty fair horseshoe or set a rim to a wheel of his own. Such art was very important in the frontier days of the times.

Andrew Holland secured a grant of three hundred acres from the State of North Carolina. This was part of the rich fertile valley on the south side of Long Creek of South Fork River, about two miles from the mouth of the creek and one mile from the mountains. He was possibly the father of Isaac Holland and Julius Holland who also settled in the valley. We are particularly interested in the Julius Holland branch of the family as they contributed greatly to the establishment of Long Creek Memorial Baptist Church. He became a Baptist preacher and once or twice had charge of the church.(7)

John Withers and his wife, Rosa, had settled on acreage about 100 yards east of the church - and had cleared quite a large portion of land. His crops were already green and growing, presenting a constant struggle to keep them free from grass and weeds of the wilderness that was their native state. But then, John and Rosa had a lot of help - they had 14 children, most of whom were of hard workable age - so the task wasn't too hard after all. They were welcome additions to the valley.(8)

Many of the early settlers were Irish or Scotch-Irish. They were a thrifty people of stern convictions. So marked was their conservative nature that it was said of them, "They keep the Sabbath and everything else they can get their hands on." (9)

One of these was Robert Patrick, so new from Ireland he had lost none of his native dialect and spoke with the lilt of his former home. He had settled a homestead at the west rim of the area and already had pushed the wilderness back to create a clearing that even now gave promise of a bountiful harvest.(10)

John and Emily McLaurin were the nearest neighbors of Laura and Silas. They had a small, but fine herd of milch cows that grazed on the lush meadows of the valley. They had no children of their own, but shared with Silas and Laura the joys of their daughter, Angela. The two families became close friends, sharing the trials, the hardships and the pleasures of pioneer living.

There were others, Nathan Davis, the Weathers Brothers, Henry, Allen and John, George Wilkey, Isaac West, Ralph Cobb, Philip Rudisill, Thomas Robinson, the Zimmerman family, the Cansler family , the Freytag family, and many, many others.(11) From every nation, they came, brought to the new land by a promise of homestead acreage - or was it their own sense of adventure that brought them to the settlement that was emerging from the wilderness. Many received homestead grants, usually four hundred acres each, for which they paid four shillings per one hundred acres and the promise to clear and cultivate three acres out of every one hundred acres, but in those pioneer days, this was often hard to do.

With the new names and faces among the newcomers, the valley was fast developing a character of its own. Roots were being planted deep, homes established and family groups set in much the same pattern as we know them today. Legal records Anglecized many of the names and a definite family pattern emerged. Bess became Best, Heyl became Hoyle, Kastner became Costner, the Zimmerman family changed their name to Carpenter and the Freytag family became Friday. Do these names sound familiar?(12)

I bring these facts of the people that we might understand and appreciate their contribution to the church. They <u>are</u> the church and without their faith, there would be no church. Not all were Baptists, but each, in his own way, gave much to the history of the valley.

Yes, Silas' dream was fact becoming a reality. On a summer night the open windows gleamed like beacons of friendliness in the dark. There were children of every age, of every origin, all merging into the new world. Their laughter brought joy to the valley.

Even without a building, there was a church. They had cleared away the debris and weeds under the grapevine, tamed the branches and tendrils of the vine itself - and a church was born. Silas had built an altar of split logs and placed it near the rock. Other logs were split and trimmed for pews. There was no preacher as yet, but the settlers felt God was near this Holy place. Except when the winter's cold forbade, they met for prayer and reading of God's Word. The soft breezes whispered in the trees overhead and the graves kept silent watch nearby.

(I do not know if an official record was made of the name of their place of worship. A note from Clara Smith Crickmore advised that her father, George B. Smith, went to school and church at the first log cabin that served as a church. She stated the first church was "BRUSH ARBOR CHURCH". Was it the name applied to this place of worship?"

Official records designate the log church as Long Creek Baptist Church - hence "Brush Arbor Church" could only apply to the grape arbor and rock).

DEDICATION OF THE ROCK

It was early on the Sabbath morning. The morning mists had left the hollows and it was cool in the shade of the trees that towered above, but warm, yea, even hot, as the settlers made their way to the grove in the valley beside Long Creek. Since early sunup, the rutted path had re-echoed to the clang, rattle and thump of wagon and buggy wheels and the steady clip-clop of horses' hooves as the settlers neared the place of worship. They came to rededicate their lives and their vows to God and reconsecrate this bit of hallowed ground to God as a home among His people.

From the clearing that was to be the town of Dallas, across the valley and from the other side of Long Creek, they came. Ever since the plans had been made during the previous week, the entire settlement had been in a frenzy of excitement. Fires had been stirred in the pot-bellied kitchen stoves and their meager larders were raided for the cakes and pies and other tempting foods that now filled the baskets they carried. Grandpa Jones had even killed a wild pig that was roasting over the open coals near their grove. The tantalizing aroma rose through the morning air and bespoke of the feast of celebration that would follow their worship.

Rachel Calder had persuaded Jonas (it really didn't take much persuading, for Jonas was as willing as she) to bring the organ for the service. It was the only organ in the valley and this was the first time Rachel had allowed it to be moved from her home. Only a time of such great importance merited such a move. Jonas tied it securely to the front of the wagon, packed it from top to bottom with quilts to ward off the moisture and padded it with more quilts to absorb the jolt of the ride. Rachel stood beside it, shifting her weight with each lurch of the wagon for added support. Bennie sat in the driver's seat next to his dad. Although he was only nine, it was his job to pump the bellows when his mother played the organ. He loved the job - loved to hear the rich full notes he could bring to a whisper or send blasting forth by his efforts. Much to his mother's dismay and embarrassment, he would at times reverse the tone his mother intended and a muted-soft note became a roar.

In truth, he was usually very serious, and for his own good, this happened very rarely. Jonas drove the wagon close to the rock and held the team throughout the service, lest they move with their precious cargo. As they took their place on the hewn logs that served as pews, Rachel - and Bennie - played the organ. The loved and familiar strains of old time gospel favorites blended into a medley that filled the morning air.

As they found their seats and waited for the service to begin, they talked of many things but uppermost was the threat of war that was becoming more evident every day. Reports of increased tension between the Colonists and the British government filtered to the South - and there was unrest in every heart. Laura and Silas sat in silence, Angela close beside them, dangling her tiny feet from the bench. Bennie gave a final fierce thrust to the bellows of the organ and the notes reached a roaring crescendo - then were silent. The pastor placed the Bible on the pulpit beside the rock, wiped his wire framed spectacles with his handkerchief. He breathed upon each lens and wiped again, then adjusted the frame behind each ear. He was slow and deliberate in this action, but when he delivered God's message, he was transformed into an enthusiastic and fiery being, infused with the depth of his purpose. He had captured the fancy of the settlers, but more than that, he had touched their souls. He stood for a moment, quietly looking over the flock, then strode to the rock, picked up the Bible and began to read. The worship service had begun.

Angela found it difficult to remain still during the long sermon. The seat was hard and she squirmed, trying in vain to find a softer spot. Her foot went to sleep and she stretched, trying to reach the ground. She just couldn't keep her mind on what the preacher was saying. She tried to listen, honestly tried, but she was sleepy and tired and a million tiny needles pierced the legs and feet as she moved. Even worse, she was hungry and the thought of the well filled dinner baskets in the wagon did not help. As she tried to listen - and it became harder and harder - her unspoken words overrode the most strident tones of the preacher. "Oh, why doesn't he stop" became her silent plea. Sensing her discomfort Silas lifted her from her seat and cradled her in his lap. Soon her silent plea became a reality - every-

one and everything ceased to exist and Angela slept in the safety of her father's arms.

At last the sermon was over and everyone knelt for the prayer of dedication. That is, everyone but Laura and Silas. They knew God would understand the preciousness of their task and accept their dedication with the sleeping child in his arms.

It was the most solemn moment they had ever known. The air seemed filled with the pulsing presence of the Holy Spirit. In fact, no one would have been surprised if the cloven tongues of flame had appeared in their midst. Only the preacher stood. He placed the Bible on the rock, reached his arms to heaven and began the prayer of dedication.

"And we invoke Thy divine presence, Oh God, to be very real among Thy people. Help us to follow Thy will in all things. If war must come, Oh God, may it be a blessing to mankind to the end that freedom of worship and liberty and justice for all may reign upon this earth. If it be Thy will that a new nation emerge from this wilderness, may it be firmly rooted in the brotherhood of man and the Sovereignty of Thy Holy name. As long as these rocks and this valley shall stand, may it be known that loyalty, liberty, truth and faith are our abiding cornerstones. May these rights, bought with the lives of many of our people through the endless ages, stand as a guide for the stumbling feet through the uncertain tomorrows. May this rock become the lasting symbol of our faith in Thee. May the skies above be the emblem of the heights of our hopes for the future and may the river flowing softly near be a constant reminder of thy ever flowing grace for thy people.

Hallow these rocks among which we stand, the ground that gives us life and above all, Oh God, hallow these hearts that are bowed before Thee that from this place of worship will go forth a new era for mankind. May these new lives in a new nation light the torch that will shine eternally to bring Thy people to a new realization of Thy love. Preserve our homes from the perils of this wilderness that from them may spring a new world. May the faith and love in our hearts today be known around the world that all may share Thy love, the justice, the freedom and

the liberty they proclaim. Oh God, may it ever be eternally true. Humbly we stand before Thy throne. Amen."

At the solemn "Amen", Bennie again began the steady pump of the bellows of the organ and the skilled fingers of his mother made music on the keys. Not a single strain of the worship attitude was broken as the people stood. The organ spoke to their souls. Rachel played the loved hymn and the words were real in every heart. "Oh God, our help in ages past, our hope for years to come. Our shelter from the stormy blast and our eternal home." Their hearts and voices united in worship as the music continued. "Under the shadow of Thy throne, still may we stand secure. Sufficient is Thine arm alone and our defense is sure."

Bennie didn't miss a single note - the soft tones were whisper soft and the firm stronger notes were true and appealing. Much to his and his mother's delight there wasn't a single wheeze or squeak to mar the beauty of the moment.

Under cover of the folds of her cape, Silas sought and found Laura's hand. He held it firmly until the last note died away. Laura didn't mind one bit - after all, she had one free hand to wipe the teardrops from her eyes.

THE INDIAN PEACE

The winter's cold soon forced the settlers to meet in homes for worship. The winds blew cold, the snow fell deep and the bitterness of the outside was more than they could bear. It was after the feast that had been set aside for giving thanks to God and already the cold in the clearing was harsh. They abandoned the rock, left the pulpit bare and went elsewhere to worship. They would return - when April came again and the valley pulsed with the new life of Spring and the warm sun had chased away the cold of the winter, they would return and their rock would again be their place of prayer. It was more than a promise, it was a vow. Then, they would clear the winter's growth from the clearing, set the pulpit by the rock and the faith would be alive again in the valley. God willing, there would be a church, with a real floor, strong walls, and a roof, with pews and with heat before another winter. The rock would be the cornerstone and support the church as their faith was the cornerstone of their lives.

Although it was mid-winter, the day was bright and clear. There was even a hint of Spring warmth in the sun as it played hide and seek with the clouds that drifted in the blue sky overhead. It was one of those days that give a false promise - then make up for it by a fierce fling of wintry fury. But on this day, Laura and Angela had gone to the little garden Silas had prepared for her on the south side of the house. She wanted to add fresh leaves to protect the few plants that had survived the nibbling of the rabbits and deer she often saw from her kitchen window. Her favorite was the bush Silas had found growing in the woods. He had dug the roots deep and planted it in the rich soil beneath her window. There had been a single bloom the year before - a pale delicate white - almost like velvet to the touch. She didn't know what kind of flower it was, but she watched it from a tiny bud with no hint of color until it wilted and the petals were ready to drop. Only then did she cut it and tenderly place it in a large book for pressing and drying.

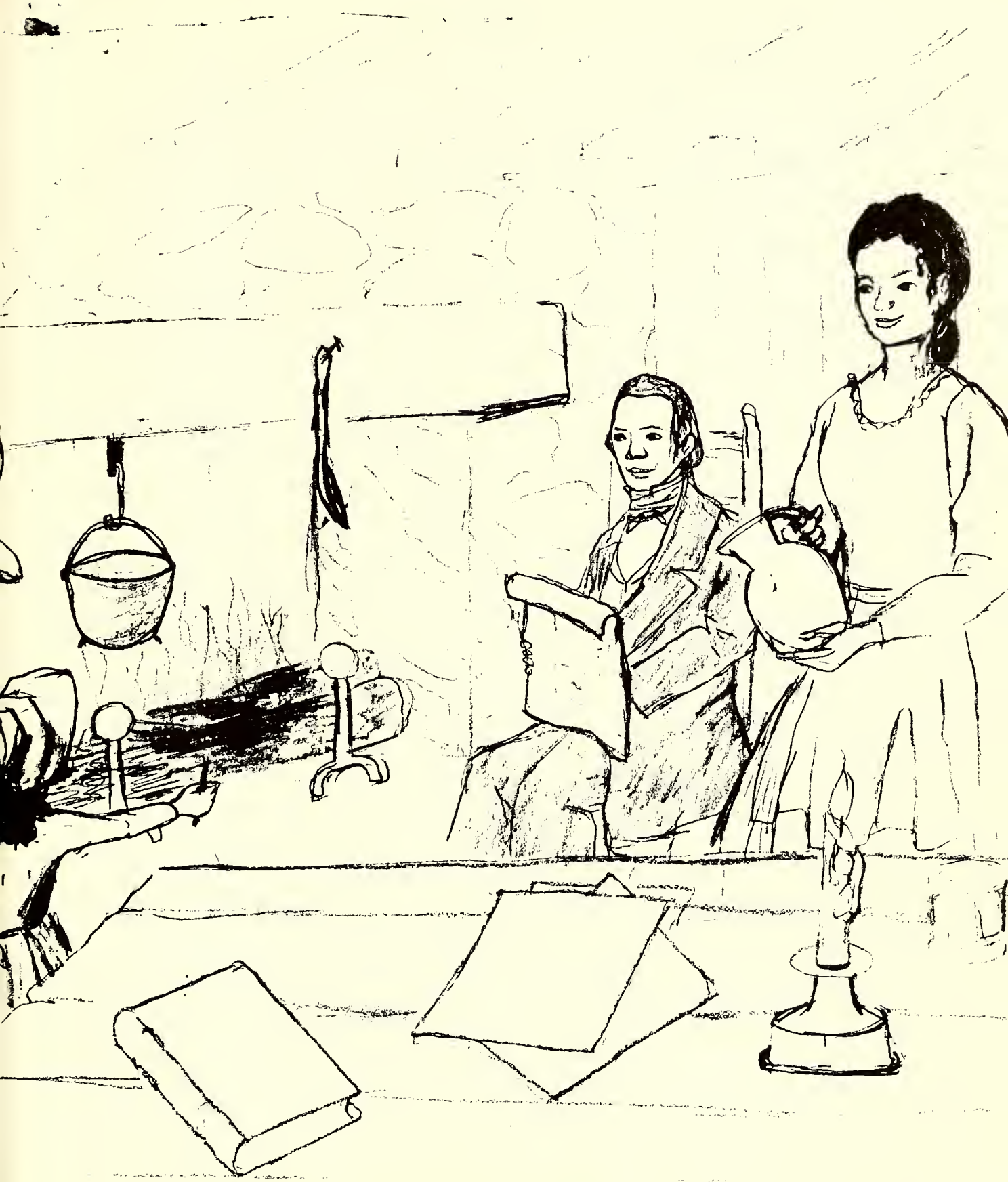
Angela had been warmly wrapped against the chill of the day. Her bright red scarf and matching cap were bright splotches against the drab winter foliage.

As Laura raked the dry and brittle leaves around the stems of the few remaining plants, Angela played among the rocks, stooping to pick some of the hardy yellow flowers that had withstood the winter's cold and were blooming beside the path. Her little hands were filled with bright yellow blossoms as she ran behind another large rock for yet another bloom she had seen.

At her scream of terror, her mother rushed to her side. Behind the rock, apparently lifeless, was the form of a young Indian boy. Laura feared he was dead even as she stooped to listen for the beat of his heart, he stirred and attempted to rise. His terror at the sight of the strange faces hovering over him was greater than his pain. He struggled to his feet and attempted to run. At the first step, he collapsed and fell in a moaning heap of pain at their feet, his leg crumpled like a broken matchstick midway between the knee and the ankle. As Laura glanced at the grotesque angle of the leg, she knew it was broken. Somehow, she must get him into the house and set the leg in a splint lest it be permanently damaged. But how? She knew it would be useless to call to Silas, for he was working in the North pasture - too far away to hear and the nearest neighbor was even further away. Somehow, she and Angela must quiet the squirming boy. She spoke softly, trying to quell the terror in his eyes, but still he struggled. It was Angela who quieted him. She simply extended the flowers she still clutched in her hand - along with her sweetest smile and in the magic attraction known only to children, the terror died and he lay still. As they half carried, half led the boy to the house, they knew it was not Indian terror but pain terror that had gripped him.

By the time Silas reached home for the evening, the leg had been set and bandaged, the boy had been fed and was asleep on the couch beside the fire. Silas knew at a glance that he was Chief Hagler's son, Little One. At his birth, they had called him Little One and this had become his name. They had met at his early visit to their settlement and in their way, had become friends. At least, Little One had shown him his very own pony, jumped on his bare back and rode like the wind into the night. Silas knew it was a bit of boyish show-off, but was honored that he was allowed to share it. He could readily guess that the young lad, drawn by the

warmth af the day, or just the irresistable urge of youth, had done the same this day, been thrown and fell against the rock - hence the broken leg. Knowing the worry that must now be a part of Hagler's heart, Silas tenderly placed the still sleeping boy in the wagon for the trip back to the Indian settlement. It would be a rough trip but it was the best he could do. He was right on both caunts - Little One had been thrown from his pony and there was warry in the heart of the Chief. He found the settlement in complete disarder and scouting parties had been sent to search for him. The pony had returned without a rider and his father feared for his safety. As Silas lifted the sleeping boy from the wagon, King Hagler returned. There was distrust and dismay as he saw the apparent lifeless form of his son but joy even greater chased them all away. Again, with a curious mixture of sight and sound language, they pledged their friendship. This incident brought about a new feeling of security in the valley. Although always peaceful, the Indians remained apart and at times, there was a sense of uneasiness among the settlers. A new harmony developed through the rest of the year. Each Sabbath marning when the days were clear and warm the people gathered at the rock far worship, there would be a faint rustle of leaves, a flash of color and they knew their service was being shared. Never a word, never a direct appearance but they knew and found greater peace at the knowing. Often they found gifts an or beside the rock - large trout, freshly caught from the river nearby, wrapped in maist moss from the trees above, a basket of corn, potatoes or other vegetables. There was once even a side of buffalo meat, cured in the manner known anly to the Indians, a brace af quail, or turkeys. A wild pig had been caught and left tied to a tree nearby. It was the Indians' way of sharing and it brought the real meaning of their friendship with the settlers. These were given where there was need among the settlers - and peace was camplete in the valley.



SILAS AND LAURA AT HOME

TRAGEDY AND DEATH

As the summer was being chased by an impatient Autumn, Laura and Silas shouldered a burden far too great for their hearts to bear. Angela grew more listless, more wan and pale every day. She developed a hoarse rasping cough that grew more persistent and left the frail body limp and drenched with perspiration at its passing. It was worse when she was too weak to cough and the fever ran high. Her breath came in spasmodic gasps. Their hopes were dimmed at the word 'pneumonia'. Angela died the day before the day that would end the old year and a visitor - uninvited and unwanted - moved into the valley. She was buried in the most beautiful spot in the valley near the silent graves that held the secret of the past. It was on the rock-strewn knoll a short distance from the 'praying rock.' The giant oak and pine trees towered above and you could almost hear a lullaby as the wind played hide and seek with the leaves. Silas covered the grave with a crypt of cement, built to withstand the ravages of the future, and the boys and girls with whom she played made garlands of late blooming flowers of the valley and made it a bower. In spite of the sadness and the almost unbearable sense of loss, Laura and Silas were touched by the simple display of affection and felt peace in their hearts. Their deep faith and belief that God would make this a blessing added to their strength.

Even with sadness, life must go on. For Laura and Silas it was a winter of loneliness - the coldest and most dreary they had ever known. An early January snow was followed by a hard freeze that laid a glaze over the land. For the first time, Long Creek was silent, bound by the ice that held it fast. The shouts and laughter of the children playing in the snow or skating on the ice was an empty mockery to Laura. They felt keenly their loss of Angela and memories brought a new heartache to their loneliness. The cold continued through February. Sleet pellets driven by a gale-like wind played a wild tap dance on each roof and made the valley an ice-laden world unto itself. Icicles hung from the eaves of every house. At times, it was lovely, if Laura could have seen the loveliness - but for the most part,

it was a dreary time of confinement. The winds of March seemed angry at the winter's wrath and sought to blow it all away. Laura and Silas often lay awake during the night and listened to the whistle of the blasts of wind as they became tangled in the tall trees or rushed around the corners. Although it was the worst winter of their lives, Silas and Laura were not morose or too despondent. For a while they hated their new land that was now their home. They bitterly resented the decision to come to this wilderness. After all, they reasoned, it had taken the one nearest and dearest from them - and their lives were empty and meaningless. In their darkest moments, they turned to each other and in their efforts to ease the burden of the other found peace. Immediately after Angela's death, they had faced the inevitable "why" and their grief was beyond words. It was Silas who really brought the matter under control. He was kindness itself and as they listened to the howling of the wind through the darkest night, they talked of many things. They brought their dreams out, one by one, and reviewed their hopes for the new world. Bit by bit, they began to see their lives, and Angela's death as the will of God that people everywhere might worship in freedom, peace and liberty. Their deep sustaining love of God and for each other gave strength and they could accept. Faith overcame grief and they could look ahead. The winds of March had chased the fury of the storms and it was Spring again - or so it seemed. The last week of the month was a foretaste of the warmth that released the valley. Frost disappeared from the hollows, Long Creek ran free again and the soft and gentle breezes of the season blew into the opened windows of the houses of the valley. It was a lovely time of year - and the entire valley was bursting with the promise of the year to come. Yet, to Laura, it was filled with a sadness as memories of the past filled her heart. In the freshened breeze, she could close her eyes and smell and see the fields of thistle that stretched from her home in the old country. Each Spring, from early childhood, when the chill and fog of winter were through, she felt her heart and her life uplifted by the freshness and beauty of her native land. To tell the truth, she was a bit homesick - a bit lonely and a bit disappointed and failed to see the beauty around her. Maybe her instinct warned her of the cruelty that lay ahead - when the winter would force a last and furious fling and the valley would weep again.

TRAGEDY - THE SECOND TIME AROUND

Sensing and sharing her restlessness, Silas dreaded the trip that lay ahead. He had put it off as long as he dared. Soon he would be busy plowing and planting the early crops and knew he must go before the ground thawed and dried for the plowing. It would be an overnight trip and he dreaded leaving Laura alone for the first time since Angela's death. Since the first spring in the valley, he had been seeking a brood mare to increase the quality and quantity of the stock for the farm. A trader at the settlement store told him of a mare of excellent lines a farmer had for sale. He wanted to see for himself and planned to bring her back if she met his expectations. Even though he knew the trip would be long and hard, he asked Laura to go with him. She insisted on staying to take care of the stock in the big lot beside the house. Neither he nor Laura were afraid of physical danger for it was peaceful in the valley but Silas was afraid she would be lonely during his absence. There was another reason he did not want her to be alone, but that was his secret - and it lay like a dark cloud over his heart.

She even refused his suggestion that she stay for the night with Emily and John McLaurin - or at least have Emily stay with her. After all, she reasoned, "You'll be gone for only one night and before I have time to be lonely, you'll be back home. Besides, I might have a big surprise for you when you get home." She was so happy in her anticipation, he did not have the heart to press the matter further. He filled the big wood box behind the stove and laid in a supply of logs for the fireplace. He even made the extra trips to the creek to fill the buckets for Laura to have all the water she would need until his return.

Silas left early Saturday morning. The sun was just a creeping light on the horizon as he hitched the horse to the buggy for the trip. Laura watched until they became a blur against the glowing sky, then disappeared around a bend in the road, and she was alone.

Laura filled the entire day with the back-breaking but soul-filling work of cleaning the house. Spring cleaning was never like this. She tied a big apron firmly

in place, rolled up her sleeves and pitched in. The windaws were opened wide to let the freshness of spring fill every room and drive the closeness of winter from the air. Every quilt they had used during the winter, even the spares from the chest in the front bedroom flapped from the clothesline. Every pillow was punched and pounded until it resembled a fluff of summer clouds and hung on the line to absorb the freshness and sweetness of the springlike breeze. Curtains, sheets, spreads, and every piece of laundry from the bag went into the tub for washing. Laura felt a great sense of personal satisfaction as she swished and scrubbed the garments through the hot suds. The fire around the big black iron pot crackled and sent glowing cinders high in the air. The heat turned the natural warmth of the morning into the heat of a summer day. But Laura didn't mind. In fact, she was humming a little, tuneless song as she worked.

Silas had strung a line for the clothes in the yard at the south of the house where the sun was warmest and the winds were softest. It was a joy to hang the sparkling clothes on the line, a joy to see them blow in the breeze. As Laura picked up the empty basket, she saw the plant Silas had planted in the garden beneath her window. To her amazement, there was one bloom on the plant. The petals were velvety soft, still held firm as a perfect bud. She picked it tenderly and carried it into the house. She put it in a vase on the shelf that held her treasures - the Bible and a miniature music box from her own childhood.

While the clothes were drying, Laura turned her attention to the house. She carried buckets of steaming water from the pot outside and scrubbed every nook and cranny with the corn shuck brush Silas had made for her. The wide wooden planks of the floor had been bleached to an almost white sheen by the lye of the soap used for cleaning. Laura made the soap herself in the big iron pot in the yard. She hated the job, but accepted it as her responsibility. The endless stirring over the heat of the fire was tiresome and the fumes from the steaming pot brought tears to her eyes, but she couldn't help but feel a sense of pride as she cut the thick slabs from the pot and stored them in the smokehouse for future use.

Another chore that was her lot was the making of tallow candles for light for the cabin - but this she loved! She had learned to crush the ripe berries of the chokeberry bushes that grew in the meadow to color the melted wax. Herbs, roots, flowers and even leaves added a fragrance of their own to the candles. The long wicks grew into beautiful shapes under her expert hands. When she dipped the candles, the whole house smelled fresh and sweet. Angela loved to watch and was even taught to make a few of her very own. Each time the candles were lit, she felt a glow of pride as the soft sweet fragrance and light filled the room. It was a bright and colorful spot in their house. She felt again the same glow of pride as she looked around the house when the cleaning was finished.

When the evening shadows fell, her work was done. Inside and out, all was in order. The cow was milked, the chickens fed and the stock all bedded down for the night. The soft light from the gay, colorful candles showed the result of her efforts. Laura had to admit to herself nothing else could be done. Everything was so clean it shone. Even more, it smelled clean - fresh and clean as the great outdoors. The big four poster bed seemed to have grown a foot higher with the fluffed pillows and mattress. Only when she had finished eating a light supper and put everything in place, did she realize she was tired - so tired even her bones seemed to ache, but she was happy. To her amazement, she had not wasted one moment on loneliness. She was tired, true, but she was happier than she had been since Angela's death. For the first time, those memories did not bring sadness, but rather a sense of contentment that came from her complete submission to God's will. Looking at the bed, she had a strong temptation to sink down in the softness for the night. Even though tired, she could not and did not, neglect the reading of God's word before bed. Was it by accident or was it the hand of God that opened the Book at the fourth chapter of 2 Corinthians. As she read the inspired word, God seemed to speak to her soul. When she reached the 17th verse, her heart was filled and tears were falling down her cheeks. She read and re-read the words; "For your light affliction which is but for a moment, worketh for us a far more exceeding and

eternal weight of glory," and the real meaning of what Silas had been trying to tell her was very evident.

She blew out the light from the candle and sat in the soft darkness of the room. The flower on the shelf seemed to glow in the reflection of the flickering light from the fireplace. Its sweet scent mingled with the fresh scrubbed smell of the room. A new emotion filled her heart - a new closeness to Angela, a new oneness with Silas and a deeper sense of humility and faith that God would bring great and eternal glory from their tragedy. Sleep was a pleasant companion before she could really enjoy the freshness of the sun plumped pillows and for the first time in many months, morning was not far behind.

Laura awoke the next morning with a peculiar sensation to a peculiar world. Still half asleep, she reached for the pillow beside hers. Finding it vacant, she sat upright in momentary fright, then realized Silas was gone and she was alone. The log on the fire had burned itself out, but the embers were still red and glowing. In spite of their warmth, there was a chill in the room and Laura shivered as she dressed.

She wondered at the strange catch that clutched at her side and the tinge of pain that crept through her chest. A wave of nausea gripped her for a moment - then passed. She was not alarmed at the sudden upset. It had happened before. Silas was more concerned than she. Rather than worrying about it, she had an unvoiced but secret hope that she might be expecting another child to fill the void in their lives. She was waiting to be sure before sharing her secret with him. Maybe soon, perhaps when he returned this very day, her surprise would be their joy. The elation she had felt the night before became a quiet peace - a feeling of sharing in a great endeavor. She felt that God had reached down and touched her heart. Maybe, just maybe, there would be another child for them.

Laura was suddenly anxious for Silas to return - eager to see the wonder and amazement in his face as she shared her unsuspected secret with him. Oh, God was good! She dressed hurridly in the half light of the room, revived the glowing ashes and added a log to the fire. Soon it was burning merrily, its warmth filling the room.

While waiting for the coffee to boil, Laura went outdoors to care for the animals in the lot. As she stepped from the porch, she noticed a slight haze in the air, but it was not cold as she had feared. In fact, it was pleasantly warm. There was a mist, almost a fog, but Laura knew the sun would soon chase it away.

After feeding the animals and milking the cow, Laura went back into the house. It was joy to pour the thick rich milk in the shining pans which she took to the spring house Silas had built. It was built over a spring that bubbled fresh and clear and was lined with a thick covering of moss that dripped cool and moist at all times. A ditch from the back diverted the water and kept it free flowing and sweet. The shelves held the big pans for the milk, the crock that held the rich thick cream until the churning, the fresh sweet pats of butter, the eggs, the vegetables, the fruit - the good things that were part of their lives. Laura chose a jar of berries from the fruit and vegetables she had stored during summer and fall. Their colors were bright and clear. She added a pat of butter and a half dozen eggs from the basket.

From the spring house, she went to the smoke house that Silas had built as a leanto beside the house. There was a salt chest in which whole sides of meat were placed for curing. Heavy beams held the pegs from which slabs of cured meat were hung. She cut a thick slice from a ham and went back into the house. This would be a night to remember. Silas would be home! She'd bake his favorite blueberry pie, fix the ham just the way he liked it, with a bowl of red-eye gravy and a pan of biscuits hot from the oven. Then, as they sat and watched the fire make smoke clouds, she would tell him her secret and they would be happy again.

She made the bed and tidied the house, remembering to put fresh water in the vase that held the flower from the garden. It had opened a bit, but was almost as crisp and fresh as when picked. As she poured a cup of coffee, she looked around the room. Her heart was suddenly filled with a surge of thanks to God for making this possible. As she sipped the steaming coffee from the cup, her thoughts went back to their last meeting at the rock. It was the last Sunday in October and already

the weather was cold and raw. A visiting preacher on one of his rare visits to the valley had led the worship services. Laura even remembered his subject. It seemed he was speaking directly to her. She heard again clearly the words with which he closed the message; "And when the cold of winter is done, and the warmth of spring comes again to the valley, we will return to this rock to worship. 'Til then, hold fast the faith that God has given you. Continue the worship in your homes. Let the peace of God fill your hearts and love of one another fill your days."

And now it was spring, or so it seemed to Laura, and she knew she must go to the rock for worship. Surely this was the day they had waited for.

She carefully stored the food for the evening meal, rinsed the cup from which she had drunk and banked the fire in the stove and the fireplace. She was almost frantic in her haste as she opened the closet for the heavy cape with the hooded bonnet she wore in the winter time. At the last moment, she brushed it aside and chose instead a knitted shawl and a sunbonnet. "That's all I'll need," she reasoned, "even this might be too much." With one last look around the room, she picked up her Bible and was gone.

In the excitement of carrying out the decision she had made, Laura had not noticed the change in the air until she was almost at the rock. Looking at the sky to check the time by the sun, she was amazed to find the sun no longer existed and the sky had become a seething boiling mass of rolling clouds, dark and fearsome that she knew only too well preceded a storm. It was then she realized that what had been a brisk spring breeze had become a winter's gale. For the first time, she regretted her decision to come to the rock - or at least her decision not to stop by the McLaurin farm. "I'll see Emily at the rock, I'll ask them to go home with me for dinner and by the time they leave, Silas will be home. After all, it's almost a quarter mile out of the way." So, she passed them by. As she passed the Wither's house, she knew she was almost at the rock - only a hundred yards or so - and she would be there. The house was closed and she saw no sign of life as she struggled forward.

As she neared the rock, the winds increased in force until it was difficult to stand and even more difficult to breathe. The wind seemed to snatch the very breath from her body. And it was cold. She drew the scarf closer about her shoulders and thought of the thick warm cape and hood in the closet. She was too spent to wonder why there were no buggies or wagons in the grove beside the rock - or to wonder why or where everyone was. One thought filled every fibre of her body. "I've got to get to the rock. Oh God, let me get to the rock." She stumbled and fellbefore the fury of the storm and crawled the last few yards into the shelter of the rock. She lay for a few moments with the rock as a wind break, resting and breathing heavily of the storm pushed air. She wasn't really afraid, just tired. "Guess I must have hurried more than I realized. Emily and John will come. I know they will. By that time, I'll be rested. If only it weren't so cold and this beastly wind would stop, I'd be fine. They'll come, I know they will." After a while, she sat upright, still within the shelter of the rock. The wind was not quite so fierce in the clearing of the grove. The limbs of the trees and the grapevine gave some protection. "Well, I'm here, and here I'll stay until they come." To her delight, the wind seemed to lull and lose some of the intense cold that had numbed her. She read the Bible still clutched close in her hand, choosing again the words that had brought comfort the night before. She leaned her head on the rock and prayed - and didn't even know it had started to snow until the soft droplets melted against the warmth of her cheek and blended with the tears that told of the depth of her prayer.

As she attempted to stand, the pain hit her. She thought a white hot knife had been thrust deep between her shoulder blades. The swirling snow became a heavy black cloak choking her and blotting out everything, even the pain itself. It pushed her back, down, down until she lay in a crumpled heap on the ground. With a will she didn't even know she possessed, Laura pushed herself up again, pitting her will against the black mass that sought to engulf her again. Now, she was afraid - as she had never been afraid before. One thought forced all else from her mind; "I've got to have help, but how - nobody came and I'm all alone.

Oh God, let somebody come. What can I do, what can I do?" and hope lay dim and dark deep within the smothering pain in her chest.

Through the softly swirling snow she saw the outline of the bell in the yard of the Wither's house - and hope sprang up renewed. "It only I can reach that bell, I'll ring it. I don't believe John and Rosa are at home, but I'll ring the bell, someone will hear, someone will come, I know they will."

She tried to stand, but the pain slapped her back again and the darkness hovered near. She knew that somehow she must reach the bell, must find the rope to send her message for help. The pain eased a bit and she ventured forward. She chose each step with care, clutching her side, almost bent double, yet pressing on. She stumbled and fell and could not rise against the force of the wind. In desperation, she lay flat upon the ground. Finding a rock by which she could pull herself forward, she crept towards the platform she knew held the bell. The rocks made long jagged scratches on her hands and face and the blood mingled with her tears as she inched forward. The wind was forgotten, the snow was ignored, the cold lost its sting - all blotted out by her intense determination to reach the bell. She lost all sense of direction, but knew she must keep going. If she stopped, she knew she would die and death seemed very close indeed. With a final thrust forward, her hands found the rope. With strength from an unknown source, she reached up, holding fast to the rope - reached until the darkness pressed and she fell down, down into the comforting arms of unconsciousness. She didn't hear the peal of the bell that went far into the countryside.

It was John McLaurin who found the crumpled and still unconscious form beside the bell. Checking the safety of the stock, he found a cow had broken from the stall and was loose in the storm. He adjusted the thick collar of his jacket for more protection against the flying snow and set out to look for her. He was tempted to let her go, knowing she would return by milking time. "Darn fool cow," he muttered, "should let you go, but I never can tell what you might get into. Guess I'll have to track you down." He knew it would be no easy task for even his own tracks were

quickly filled with the wind driven snow. He followed the dim trail across his own meadow, through the hollow near the creek and to his relief, saw a patch of brown at the edge of a small thicket close to the creek.

As he started towards the thicket, he heard the bell - muffled because of the storm, but beyond any doubt, it was the bell and he knew from whence it came.

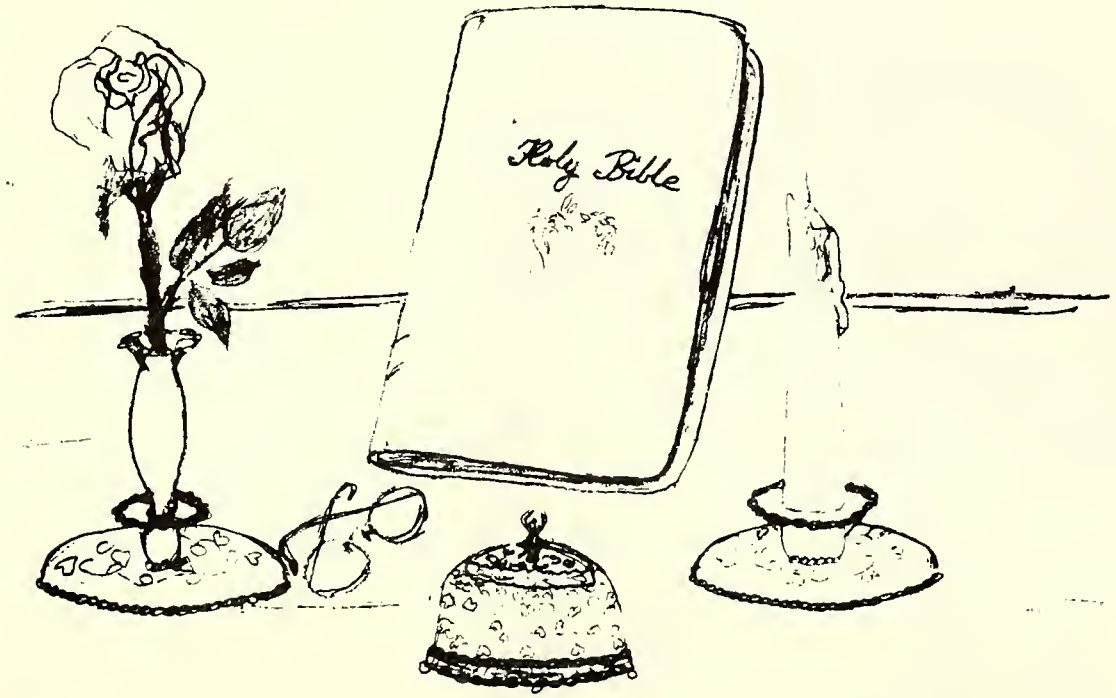
He found her incoherent and only semi-conscious, huddled close to the base of the bell. His heart almost failed when he saw who it was. "Oh, my God, it's Laura, what will Silas think." He knew the Weathers were away and his own place was the nearest. Brushing the snow from her face, he lifted her in his arms, and tenderly placed her in the wagon, covering her with the thick blanket Emily had sent. He took her to the house and Emily rubbed the half frozen arms and legs. When some semblance of life had returned, Emily hung thick blankets before the fire until they were almost hot. She removed the soaked garments and wrapped her in the blankets and tucked her in bed. She sent John with a note for Silas and spent anxious moments until he returned.

All through the lingering afternoon they waited and watched. When the chill left, the fever came, her forehead was hot and dry and her breathing was painfully slow. Emily forced some hot broth between her lips. She swallowed a few sips, but beyond that, nothing more. As the storm of the day abated into the calmness of the night, Laura sank into delirium. In her terror, she relived the incidents of the day. Again and again she repeated, "Oh God, why don't they come. It hurts so bad and it's so cold. They said they'd come in the spring, I'm so alone. I've got to reach the rope. I'm cold, but it's warmer here behind the rock." Bit by bit, they gathered that Laura, being fooled by the false spring of the past week had gone to worship at the rock. She spoke of the child she was expecting, or thought she was, and how she wished she could be sure. But Emily was sure and was weighted down with the knowledge. Silas had shared his cross with her and asked her help in keeping it from Laura. It wasn't a child that had brought about the nausea and slight pain Laura had known. It was a heart, weakened by months of strain and now Emily knew the heart was offering a massive protest. On through the early evening hours

they watched and felt helpless as they saw a grayness creep into her face.

Silas came just before midnight - and Laura was quiet and still beneath his touch. She opened her eyes to the world of reality and asked for the Bible. John and Emily left them alone as Silas found the Scripture she requested. 2 Cor. 4:17. As he read, a new light came into Laura's face and she smiled. Her hand tightened on Silas' arm. "Oh, Silas, it's true, our affliction is light when we think of what He suffered - and from it will come a far more exceeding and eternal glory to God. Oh, Silas believe, because it is true. Take me home, Silas, I want to go home." The hand relaxed on his arm and Laura was gone.

Loving hands cared for the body, combing the long brown hair and fixing the bun just as Silas liked it. She was dressed in her Sunday dress - a soft muslin. It was not new, it was Silas' favorite and Emily knew she would have wanted it so. The hands were resting lightly on her chest. Silas tucked the perfect bloom she had gathered the day before over her heart. The waxen petals matched the cheeks that had been rosy and red - but now were pale and lifeless. He, who had thought little of such during her life, gave this as a final tribute of his love. Emily placed her on the couch that was drawn before the wide windows overlooking the meadow and the creek beyond - and it seemed that Laura had gone to sleep watching the valley she loved.



It would be unfair to leave this era without a further word about Silas.

Disillusioned and completely broken of heart and spirit, some say he abandoned his dream and returned to his native land. Others say he joined a colony of returning settlers to Pennsylvania. No one knows for sure, for soon after Laura's death, he left the valley - and the valley knew him no more.

The wilderness reclaimed the lands so painstakingly cleared. The roots and tendrils of vines crept between the logs of the cabin and grew in a damp profused mass inside. The walls crumbled and the home became a buried mound, a symbol of the hope, the faith and the suffering that are the foundation of the new life in the New Americas.

"And upon this rock I will build my church and the gates of hell shall not prevail against it."

Matthew 16:18

CENTURY OF THE LOG CHURCH
AFTERMATH OF TRAGEDY

As suddenly as the storm had come, it was over - and spring indeed crept into the valley to stay. The trees were swelling with the sap of new life, the grass grew green in the meadows, the winds blew soft from the hollows and the sun rode high with warmth anew. The nights kept their chill, but that, too, was good for the crops of the summer.

For the first time since worship had been established in the valley, Julius Holland dreaded the next service. It was usually a time of joyous anticipation but now the joy, if any could be found at all, lay deep under the mantle of gloom that had settled over his heart. He had talked with many of the worshippers since Laura's death. There was none free from a sense of self-guilt - a failing to fulfill a vow - and he felt as guilty as they. He seemed to hear again the words that rang in Laura's mind that fateful day, "when spring comes again, we will return to the rock and pledge anew our faith in God" and they had failed. This feeling of self-guilt added to their already overburdened lives. Even more overwhelming was their sense of failure in not providing a church. Facing the issue squarely, each knew in his heart they could have had a church, but they had let one excuse or another prevent it.

Julius probably felt the loss more keenly than anyone else. The service was to be at his house and he was to preach. All through the week, he had prayerfully searched his heart and mind for a message that would bring peace again to the valley. It was not until late Saturday afternoon that he knew God's answer. The shadows had already grown long and trees were stark silhouettes against the sky. He was returning from the rock where he often went to pray. He was deep in thought - suddenly he knew! Laura's message would be his message. Laura would speak to the people. She, far better than he, could tell the people to hold fast the faith - to believe that God would use their lives as a blessing. He, also, knew there would be a church, such faith deserved their all. Money, they had none, but there would be a church. With such faith on which to build, God would not have it otherwise. Laura's dream would become a reality.

THE DREAM FULFILLED

Before going to bed, Julius placed an extra log on the fire in the immense fireplace at the end of the parlor. When he arose on Sunday morning, the room was still warm and the glowing coals licked at the added log and burst into new life, sending a shower of sparkles up the wide chimney. Every stool, chair and bench from the entire house had been placed in the parlor in preparation for the morning worship. He expected everyone of their faith in the valley to be present.

The room was crowded, some stood at the back of the room and spilled over into the large hall. The room was hushed except for the quiet crackle of the fire and the snap of the log as it crumpled and dissolved into white ashes. The warmth of the fire filled the room - the fire was no longer needed. As Julius spoke, the listeners indeed seemed to hear Laura, to feel her faith and to share her dream. Her dream became their dream and they knew it must become a reality.

In the business session that followed, the faith they felt was put into action. There was not a single vote of dissension. There would be a church - a church founded on faith even to death and beyond.

Mary Ann brought a sheet of paper and a piece of charcoal and there, in the parlor of Julius Holland's home, plans were drawn for the first building for Long Creek Baptist Church. Laura's dream became a reality!

THE LITTLE LOG CHURCH

Life must go on - and spring plowing and planting were necessities of the present, but each knew that before the summer was over, there would be a church - before another winter forbade worship at the rock, they would worship in God's House.

By late summer, the plan drawn on the paper began to be more than a hope and a dream. The men of the church met at the rock for prayer before the work was begun. Isaac West led a team that scoured the hillsides and banks of the creeks for the big smooth rocks for the foundation, the steps and the chimney of the building. These were loaded on wagons and hauled to the site. The long smooth stones for the steps came from the creek itself - worn smooth by the gentle passing of the water as it flowed onward through the ages past. Henceforth feet would keep them smooth for ages yet to come. John Weathers and a crew spotted the tallest, straightest and most perfect trees for the logs. The axes rang through the crisp air as they were cut and the top limbs removed. These, too, were loaded on wagons or carried to the building site. By evening, a large pile of rocks were ready to be placed where needed. The tree trunks were ready to be trimmed, split and notched for final assembly.

All through the week, the women brought baskets of food for the noon meal. There were baked beans, still warm in the heavy crock in which they were prepared - and bread, fresh, hot from the oven, corn pones, golden brown and crunchy. The meat was juicy and tender, warmed over coals that kept the coffee bubbling hot during the day. Bettie Jenkins brought her ten-gallon coffee pot that was filled and refilled as needed. Her husband, Ruben, had built a 'fireplace' between two piles of rocks and a table of wide planks fastened between two trees. It was all good, stick-to-the-ribs food that smelled so good they could scarcely wait until the noon hour to eat. Maybe it was the unusual work or maybe just sharing together in God's great outdoors - whatever the reason, food never tasted so good nor disappeared so fast.

In addition to seeing that everyone was fed, the women helped in many other ways. These pioneer women were no strangers to a heavy axe and could lop a tree or smooth a log with the best of them! They cut the limbs and piled them in heaps away from the logs and even carried the logs where they were needed. The children helped as they could, or played or watched the smaller ones still on pallets on the ground. Oh, it was a busy time for all!

With such cooperation, by the end of the week, the church was complete. It was about 20' x 30', resting on a foundation of rocks gathered from the hillsides. The flat stone steps led to a door of massive planks, bound with strong iron hinges and closed with an iron lock. On the outside of the building, a ladder led from the ground to a smaller door directly above the main door. This, tao, was of planks, bound with metal hinges. This daor opened onto a balcony laft to be used by the colored slaves. These slaves became members of the church along with their masters and attendance was compulsory. As this loft was too low for sitting, it was spread with straw on which the slaves wauld lie while listening to the worship service.

Two windows, planked and bound with metal hinges similar to those on the doors were set in each side of the building.

The logs had been notched and fitted to form the massive walls. The women and children had brought bucket after bucket of the rich clay from the edge of the creek and kneaded it until it was soft and free from sand and gravel. They climbed the ladders propped against the walls, carrying the heavy buckets of clay and cinched every crack, pressing the moist putty into every nook until the walls were strong and solid to the very top. They felt an overwhelming sense of accomplishment as the rich moist clay oozed from their fingers and filled every crack. Just let the old winter wind blow, let the snow fall, they would be warm!

The hand hewn clapboard shingles made the roof weather tight and snug. These were cut from planks made from the logs. The stone chimney rose at one end of the building. No more would the rain or cold interfere with their worship.

On the inside, there was a board floor of heavy, wide planks with wide open cracks. They brought the pews from the clearing and anchored them firmly in place.

These pews were hand hewn log benches with no backs. An altar had been raised across the end of the building opposite the fireplace and the rebuilt pulpit was ready for the preaching of God's Word. Charley Jones hauled wagon loads of straw from his barn and spread it to form a thick mat over the floor of the loft.

The men cut logs from the smaller limbs of the trees used in the building and children piled them in neat piles behind the building. They split pine logs, removed the rich center cores and stored them in a shed-like structure behind the church. They would be dry and ready to burst into instant flame as the fires were started. The glowing fire would keep the building warm when winter came and the winds blew harsh and cold.

Inside and out, it was complete and I am sure Solomon viewing the Temple he had caused to be built, was no prouder than they. They had given their best. They had given themselves, they had given their love. The winds sang soft in the trees and the creek ran swiftly on its way. They had seen the dream begun. Now, thank God, they saw it transformed into a wonderful reality.

GOD'S HOUSE MADE REAL

Even with the building complete, each member knew it was not really ready for use until it had been dedicated to God. Then and only then, would they feel it was God's House - and God was in His House. It would be a joyous occasion - a time of renewed self-dedication, increased fellowship and a renewal of the pledges of loyalty to God and His church.

They chose the first Sunday in October as their day of church and self-dedication. The rock about which they had worshipped had been hallowed, their church would also be given to God. They chose this time because there was a slack in the work done in the valley. The main portion of the crops would have been harvested - and they could look ahead to a new era of winter worship in their church.

Again, the road leading to the church echoed the sounds of wagons, buggies and horses as they neared the place of worship. The tables were spread under the

tall pine trees. It was their first dedication repeated over again. The sense of loss, the self-guilt, the sadness they had felt over Laura's death was gone. In fact, her presence seemed so very real many felt she was sitting by their sides. Her dream was no longer a dream. It was a blessed reality that would bless generations yet unborn. Her faith was very real in every heart.

Through the years, we have followed the precedent of the first Sunday in October as our Homecoming Day. We repeat the renewal of the first dedication. As we fellowship around the tables spread under the same trees that sheltered them, if we stop and listen, I am sure, we too, can feel the same presence of faith - can almost see the faces of the early pioneers as they set their feet in the path we follow. Laura, too, seems very real. May that faith and that devotion forever be a part of every Homecoming.

THE EARLY CHURCH

Little is known of the activities of the church between 1772 and 1794. These were difficult times for the early settlers. The process of giving birth to a nation was painful. The nature of the land and a way of life passed and a new way of life came into the valley during this time. The Catawba Indians, who once fished and hunted at will disappeared from the valley. They left the clearing and sought new and fresh hunting grounds further down the river in the vicinity of York, S.C. (Today a remnant of this once proud and mighty nation live on a reservation a few miles from Rock Hill, S.C. Their lives are a curious blend of the old and the new. They retained many of their native customs, also adopted many from the white man). Their way of life was passed from the valley, but another even more important phase was beginning. In 1763, John Walker sold butter from a summer's yield from the milch cows he owned. With the profit, he went to Charleston, S.C. and bought a negro woman as a servant - probably the first slave in this part of America. By 1790, the Indians had virtually disappeared and slavery was born.

THE NOISE OF WAR

If this were a history of a natian, this chapter wauld be full and rich for this era abounds with events that molded the future of the valley, the nation and the entire world. Even in the history of a church and the people who worshipped therein, these facts cannot be overlooked entirely for their future was also determined by these events. The depth and detail are left for histarians and are mentioned here only as they affected the lives of the people of the valley.

The clouds that had appeared as a threat grew until they pressed across the wide expanse of North to South and hovered over every home in the nation. The unjust taxes and unfair representation caused tensions to maunt until the threat of war became more than a threat. It became a reality when the cloud exploded on April 19, 1775 at Lexington and spread over the entire Atlantic Coast from Quebec to Florida. The fierce fighting followed where settlers had blazed trails to form settlements, inland to Montreal, Saratoga from the North and from Charleston in the South to the very doarway of the settlers in the valley.

On October 7, 1780, the American frontiersmen defeated a British military force under Major Patrick Fergusan. Major Ferguson had chosen the ridges and valleys of Kings Mountain as an entrapment far the colonists. A surprise attack of ill-equipped, but valiant pioneers under Calonel Isaac Shelby turned disaster to victory. In the short, but fierce fight upon the ridge, both leaders were slain and brave men from both sides were left wounded and dying on the field of battle. The British army suffered one of the major defeats of the war.

This conflict was very close to the hearts of many in the valley. Their young and their brave sons were numbered among those slain. The wages of war fell hard upon every home in the valley. There was strife between the Whigs and Tories more bitter than in any other part of the state. This was revealed in the battles of Ramseur's Mill in June and Kings Mountain in October, 1780. Neighbor fought against neighbor. Though the disturbance doubtless brought about the suspension of religious work, it did not bring it to an end.

Although the colonists had declared themselves a free and independent nation on July 4, 1776, it did not become a proven fact until Cornwallis' surrender at Yorktown on October 19, 1783. The war was over and the gallant soldiers could return to the task of building a nation. They could, also, return to worship in the log church they loved so well.

From that time until 1794, we can only surmise their activities - no written records were kept - and actual facts are forever a part of the known past.

THE TINY SEED

In 1794, the first written resolution of the church was recorded:

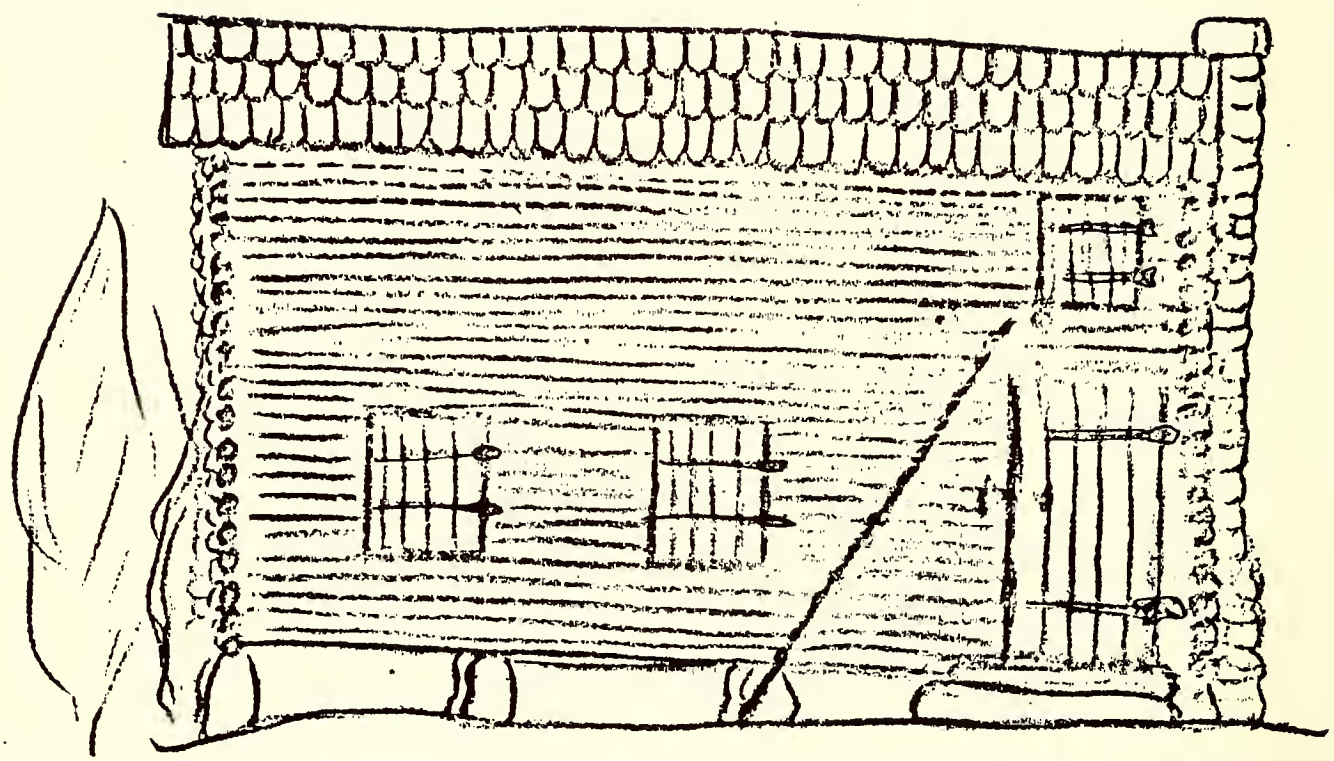
"We, the Baptist Church of Christ on the Catawba River, Lincoln County, State of North Carolina, on Long Creek, being constituted on the 8th day of March, 1794, by our beloved brethren, Cleveland Coffee and Davidson Collins, ministers of the same faith, having entered into covenant with the Lord and one another, do think it expedient to keep a book of discipline, to which we have set the names of our elders and deacons and the number of our members in the Lord, to which is annexed our covenant with the future events."

Elders	-	Lemuel Sanders, Charley Jones
Deacons	-	Samuel Swearingen*, James Weathers, Julius Holland, Isaac West, James West
Members	-	James Weathers, Ralph Cobb, Charley Jones, John Weathers, Cornelius Rodger, Reuben Jenkins

The same year the membership was increased to 63.(1)

It is on the faith of these 11 early settlers that Long Creek Church was built. Their efforts, their lives were deemed worthy of God to be the humble beginning of a faith that would last forever. Their faith and their love of God and fellowman is the God given heritage of all who have, or will worship at this Holy Place. May we ever be true!

*Original records list this name as SWANENGAM. However, a Preface Errata makes the correction. In preserving the information, this correction is overlooked. SWEARINGEN is correct. If you have family records, please adjust.



EARLY MEETING HOUSE
OF
LONG CREEK BAPTIST CHURCH

AS DESCRIBED BY MR. CHARLIE STOWE AND MR. LUTHER HOLLAND, THESE MEN ATTENDED THIS CHURCH FROM EARLY CHILDHOOD AND AT THE TIME OF THIS SKETCH IN 1935 WERE THE ONLY LIVING PERSONS (AS FAR AS COULD BE LEARNED) WHO ATTENDED CHURCH IN THIS LOG BUILDING.

MR. STOWE AND MR. HOLLAND AGREED THAT THIS SKETCH WAS AS NEAR CORRECT AS THEY COULD REMEMBER IT. THIS SKETCH WAS DRAWN BY BROOKS PASOUR IN 1935 IN MR. HOLLAND'S STORE IN DALLAS, NORTH CAROLINA

There is, in the original journal, the complete Covenant of the South Fork Association. The document is undated, but relating the signers to their association with the church, it is estimated to have been adopted about 1806, although it could have been prior to that date. The original is faded and portions are almost impossible to read. I record it in its entirety. It is probably the oldest existing Covenant of any Baptist Church in North Carolina and should be of great interest to every member of the church and the association. (Note the use of Lincoln County. The church was at that time in Lincoln County. Gaston County was formed in 1846 from portions of Lincoln and other counties.)

THE SOLEMN COVENANT OF THE BAPTIST CHURCH OF CHRIST AT SOUTH FORK, LONG CREEK, LINCOLN COUNTY, STATE OF NORTH CAROLINA

Holding believers baptism by immersion, particular Election, effectual calling final perserverance of the Saints and Eternal Redemption through Jesus Christ, our Lord

Whereas, it is the incumbent duty of those who are favored with the Dispensation of the grace of God to Embrace his Covenant, acknowledge his government, profess His name and unite together in faith and fellowship of the Gospel, we, whose names are hereunder annexed, do as now in the presence of the great Eternal God who knows the secrets of all hearts and in the presence of angels and men, acknowledge ourselves to be the Lord's and we do solemnly Covenant and agree;

First - that we will take the only living and true God, one God in three persons , Father, Son and Holy Spirit to be our God.

Secondly - we unreservedly and solemnly give up ourselves, body and soul, and all we possess to Almighty God to be ordered, directed and disposed of by Him according to the counsel of His most Holy will in as humble dependence on the grace of the Holy Spirit to aid and support us in these sacred agreements and hoping for salvation through the merit and mediation of our Lord Jesus Christ.

Thirdly - we take the Holy Scriptures of the old and new Testaments to be our Rule of Faith and Practice both for the great concern of Religion and the general affairs of life - particularly for transacting the business of the Church.

Fourthly - we promise to maintain communion and fellowship with one another in the public worship of God according to the various ordinances of the Gospel, such as baptism and the Lord's Supper, together with every other precept and example - believing it to be our duty to separate ourselves from the workers of iniquity and flee every appearance of evil, laying aside antinomianism and armenianism heresies as principles and every evil practice such as, Sabbath Breaking, Backbiting, evil speaking, jesting, singing of carnel songs, reveling and all excess and superfluity of meat and drink with every obvious transgression of the Law of God. Not conforming ourselves to the fations of this world nor forsaking the assembling of ourselves together as the manner of some is - but embracing all regular convenient opportunities as answers for this purpose as the Providence of God shall permit and that we will exercise Christian love and patience one towards another, pray for and sympathizing with each other in the various circumstances of life and using every laudable endeavor to provoke unto love and good works.

Fifthly - we promise individually to pay a respectful regard to the advise and admonition of the Church and be subject to the discipline as directed by the word of God and conducted in the Spirit of the Gospel.

Sixthly - we promise to contribute in a reasonable way according to our ability for the support of public worship and to use our influence to forward and promote the Redeemers kingdom in the world and that we will be careful to conduct ourselves with uprightness and integrity and in a peaceful friendly manner toward Christians of all

Denominations, in particularly that we will pay a due regard to civil Government - give it support as being an ordinance of God and this covenant we make with full consent of our Souls hoping, through rich free and boundless grace, we shall be accepted of God unto eternal life through Jesus Christ to whom be glory and majesty, honour and Dominion and praise Everlasting. Amen and Amen.

Names of those who signed the preceeding Covenant in the name of the Church:

Ruben Jenkins	James Wells	Nathan Davis	Samuel Hawkins
Jesse Holland	Samuel Wethers	James Lewis	B.T. Kirby V.D.M.
Benjamin Jenkins	Joseph Cross	Lewis Thornbarer	John Smith
B.E. Wethers			

THE CHURCH AND DAILY LIVING - DISCIPLINE

One of the great services of the early Baptist Churches was to maintain high standards of purity of life among pioneer people. It was by discipline as well as by precept that this virtue was taught. Strict observance to the high calling of Christian living was a requisite for continued fellowship with the brethren. All members were expected to be present at each meeting - failure to do so was considered a breach of discipline, disrupting the harmony of the saints. Offenders of this - and other - regulations were 'cited' and judged for their wrong doing - restored to fellowship or excommunicated until such time as he showed a pentitent spirit.

The Post-Revolutionary period of pioneer life presented a challenge to the sanctity of early churches. The constant shift of population, the lack of civil authority and the absence of moral restraints - these and other evils of these 'rough and rowdy' days were great and if left uncorrected would have brought ruin and degradation to the people. There was one power that effectively opposed them and that was the power of the Gospel. Through this force, these conditions were subdued and the people of the area became strong supporters of God's Word.(1)

The constant struggle of Long Creek Baptist to maintain the highest plane of Christian endeavor among its members is revealed in the minutes.

How do you measure the accomplishments and failures of a church for more than a century? The log cabin built beside the softly flowing Big Long Creek continued to be a house of worship until 1881. The church, through the lives of the people who worshipped therein, must tell its own story. An interesting fact was that in the early days, men and women did not sit together at church, the men sat on the left side and the women on the right. The women did not take a prominent part in the worship services.

The Church Book (Minutes) is interesting to read. The old time quaint expressions of early America were used in the early records. That you might share in the "feeling of being a part of it", I present excerpts from the Book, exactly as written. The mode of expression, the spelling - in fact, every phase of grammer is in the speech of early America.

As America grew from the wilderness to take her place in the more advanced world of the 1850's or 60's, the expressions changed. So, it is with the minutes of Long Creek Baptist Church. (Note particularly the expressions of harmony in the church).

The early days of the church laid a foundation for basic principles of conduct expected of church members. The expectations, with the successes and failures of attaining them are recorded in the Church Book.

The original "Minutes of the Long Creek Baptist Church" is a yellowed, frail, hand-written booklet written by many different persons from the first entry in 1798 until the final entries 1837 when the last entry stated: "Moved to the new book, April 1, 1837."

The main "theme" of the "Minutes" dealt with meetings of the church governing boards who especially brought up certain members, from month to month, to question them for some neglect to church duties or for some infraction of church rules. Particularly sensitive were the boards to members who failed to attend church each Sunday. Those who missed a service without good cause were brought before the board to explain why they were absent. If no just cause was found, the members were "withdrawn from fellowship" until such time when they were allowed to return on the promise of mending their ways and a pledge to attend services regularly in the future.

As an illustration of the above, here is quoted from the "Minutes" the case of one "Brother Davis."

> "February 20, 1808: Met and after Divine Service, entered into business. Brother Davis came forward and answered to the citation and was borne with.
>
> "March 19, 1808: Met at our meeting house, and after usual services, entered on business. 1st. It appeared in the case of Brother Davis that there was no full satisfaction. Therefore, we appointed our Bretheren Billy Holloway and Wyatt Jenkins to cite him to our next church meeting.
>
> "April 16, 1808: Met and proceeded to business. 1st. Brother Davis appeared in accordance with his citation but did not give satisfaction. Therefore, he was "withdrawn from fellowship."

Following is a report of an "Occasional Meeting":

June 27, 1812: Met at Brother John Weathers and after usual service proceeded to business. 1st on examination of our love being made, a matter of grief respecting Brother Holland came forward and looked into and he giving full satisfaction the grief was removed. 2ndly the matter of Brother Davis brought forward and tried he giving a relation of his sorrow on the account of his conduct the church received his recantation and he continues in fellowship and union with us. 3rdly a matter respecting Brother Jesse Holland brought by Brethern John Weathers and Wiatt Jenkins who were appointed to cite him to this meeting but he not attending it is laid over until our next meeting. 4thly conferred on other different matters. 5thly Dismissed until our next meeting.

The same strict adherence to the attendance rule was expected of everyone - lay members, officers and even the preacher himself.

Up until about 1820, the church services were conducted by lay members entirely. There were no pastors of the church as such. One month a brother might preach, the next he might miss service and be cited. If he could give no good excuse for his absence, he would be denied "fellowship" with the church. On the fourth Sunday, he might have regained his standing and been again back in the pulpit holding the service.

"December 19, 1814: Divine service led by Br. Rooker. Dismissed Brother Dobbins and Hicks* for not attending services in accordance to our expectation ... Communion fell through ..."

And on January 14, 1815, Brother Rooker, who led the services above mentioned, was called on to answer some charges before the Committee: "Sat in conference on a matter respecting Bro. Rooker whose fellowship is hurt with this church. Appointed Brethren Wethers and Jenkins to go to him and labor with him for satisfaction."

It is pleasing to note that at the next monthly meeting Wethers and Jenkins reported that all was well with Bro. Rooker and the church.

*Drury Dobbins and Berryman Hicks were among the most outstanding evangelistic team of the early Christian era. Although uneducated, D. Dobbins reached such heights of truth and sincerity his fidelity was never impeached. His teachings and writings largely determined the actions of the Broad River Association. B. Hicks was known as the 'Apollos of the Association' - not only gifted in oratory, but 'mighty in the Scriptures.' The names "Hicks and Dobbins" became household words - so great was their popularity as ministers.

Women were not excluded from the stern principles of the church.

November 19, 1808: Met at our meeting house after praise prayer and preaching by Brother Holyfield. 1st Catherine Weathers failed to attend agreeable to the citation. Her excuse is foulness of the weather and illness of health. She is born with until next meeting.

Also:

December 17, 1808: Met at our meeting house and after Divine Service by Brother Holyfield preceded to business. 1st Catherine Weathers came forward according to citation and gives reason for leaving her seat in meeting, agree to bear with her.

Quite a different verdict was issued in the following:

April 18, 1818: Met as usual and first a matter of grievance. Sister Betsy Withers and Nancy Miller taken up and labored on but not settled is laid over to the next meeting.

And:

May 6, 1818: The matter concerning Betsy Withers and Nancy Miller labored on but no satisfaction gained and, therefore, they are considered worthy of ex-communication.

This interesting item was from the minutes of November 17, 1810:

"Met after divine service and proceded to inquire into the state of the church. There appeared to be a general union and fellowship. On motion and agreed that in the future, any member or members that shall be chosen by the church to attend our Associations and shall fail to attend these Association meetings without a providental hinderance, shall be prepared without any further appointments, to attend the next Association.

"On motion and agreed that for the future to take the names of male members who shall be absent at our conference meetings. Accordingly, Brethren James Wells, Wyatt Jenkins and Samuel Hawkins were absent. Brethren Reuben Jenkins and John Wethers are appointed to cite them to our next meeting. After praise and prayer we were dismissed."

The following entries reflect an era of peace and good will among all members:

> September 14, 1811: Met as usual after Divine Service made an examination of our standing with each other found all in peace.
>
> And:
>
> December 14, 1811: Met as usual after prayer made inquiry concerning our love with each other and found all in peace.
>
> January 18, 1812: Met at our meeting place after Divine Service proceeded to business found all in love.
>
> February 15, 1812: Met as usual after praise and prayer proceeded to business 1st inquiry made on the Fellowship of the Brethren and found all in love.
>
> March 14, 1812: Met at our meeting house and after Divine Service examination was made respecting our love and fellowship happily found all in peace.

This period of peace and harmony must have brought a closer relation with each other and with God. The next entry is a glorious result of such an attitude.

> April 18, 1812: All difficulties are hereby removed and Brother Julius Holland is licensed to preach. (The first recorded license being given by the church - others followed see foregoing list).

An entry made on April 5, 1837 illustrates the inter worship between men and women:

> Met at the church according to appointment and after praise and thanksgiving day in church conference. 1st Brother Ruben Jenkins came forward and reported to the church that Elizabeth Jones, a member of this church, had stated to his wife, Bettie Jenkins, that they did not fellowship him for some reason which rendered him dissatisfied with the church 2nd appointed Brother Samuel Withers to cite Sister Jones to attend our next church meeting to give her answer to said report.
>
> Saturday, May 1, 1837: Met at the church according to appointment and after praise and prayer set in church conference 1st the distress between Brother Jenkins and Sister Jones happily removed. 2nd Brother Ruben Jenkins restored to fellowship.

Here is an item regarding absences from meetings that may be of interest:

Jan 16, 1813: Query, will it be good order to take a minute (listing of names) of the members that shall be absent at our monthly meeting. The answer deferred until our next meeting.

As there was no meeting in February, the answer was given in March. March 20, 1813: Took up the query from January meeting, we think it good order to take a minute of the male members but not of the female except they show too great backwardness. It is evident from the tone of the minutes that the women were more reliable and regular as church attendants than the men.

This trend continued through the years. In 1860, it was still the policy that non-attendants be cited:

Saturday, March, 1860: Appointed Brother William Withers to see and talk to Brother William Thornberg for not attending meeting. Also, appointed Brother R. Jenkins to see and talk to Brothers James Wells and Joseph Jenkins for the same neglect of duty (not coming to meeting).

Saturday, March 31, 1860: Sat in conference; William Thornberg satisfied the church and is, therefore, a member in full fellowship. Joseph Jenkins and James Wells were excluded from the church.

The church, also, expected adherence to a strict code in personal life.

March 14, 1814: Brother Jesse Holland was laid under censure of the church for playing ball.

April 16, 1814: Brother Jesse Holland was absent for which and other transgressions thought him worthy of ex-communication. (He was reinstated and elected a deacon of the church on January 16, 1819).

Friday, April 1, 1859: In conference after service, taking up Robert Holland case, he was excluded from fellowship of the church for having fiddling and dancing at his house . (For four years, he was denied church privileges, restored to favor on Saturday, May 2, 1863.)

On August 3, 1861 the following was recorded: Excluded A. Wiatt for doing things which a church member should not do (offense unnamed) - no record of his re-instatement.

Saturday, February 29, 1868: After preaching, granted a letter of dismissal to Margaret Jenkins and then excluded Hosea Rhodes and his wife Sarah Rhodes and Sarah Hoffstetler from the church for not living such a life as members of the church should live.

From the foregoing, it must be conceded the church was indeed a stern disciplinarian. If other proof is necessary, consider this:

> May 2, 1868: The church appointed a committee of seven elders to revise the list af the names of the members and expunge or strike out all names of the list in this baok which the committee may consider that such persons should be na longer members of the church; and the committee to submit this report to the next meeting.
>
> Met and revised same on May 17. As a result of this roll purge, six were excluded from church for bastardry - and twelve "for never coming to meeting af late and it seems na very good things said of them, but all things said of them rather of a bad sort, what a bad character, such as church members as Christians should not be charged or accused of, and by no means should members be guilty of."

Thus, it would seem discord and turmoil were rife in the early days of the church. Actually, entries that record peace and harmony far outnumber any others. Many, many times it was recorded: "met as usual after Divine Service made examination of our standing with each other and found all in peace . . . the church was found to be in love . . . respecting aur love and union, found all in peace . . . examined our love and fellowship - found all in union. In fact, one entire year reports naught but peace and love among its members."

Many old Dallas family names appear in the journal from time to time. Among the most frequently listed as active in the church were James Wells, Matt Jenkins, Reuben Jenkins, John Weathers, Julius Holland, Nathan Davis, Wyatt Jenkins, Martin Rhyne, Henry Withers, Jesse Holland, Hosea Cross, Mary Holland (Mrs. Julius),Ginny Rhyne (Mrs. Martin), Allen Weathers, William Martin, Eliza Jones and George Wilkie.

Under censure - or in full fellowship, we owe them a great debt. They were present at the birth of the church, tended it carefully during the struggling years of infancy and preserved it for the future. Their faith is the cornerstone of our faith and the ideals we cherish today.

What was the result of the union and peace within the church? As in no other church, the members were awakened to their responsibility of spreading the word of God. "Missions" was almost an unknown word.

In 1845, the church asked the Association to pass a resolution to establish a Board of Domestic Missions to serve fellow Christians in destitute and remote areas. I quote: "A petition came from Long Creek Church (to Broad River Association) praying the body to devise ways and means to establish a Domestic Missions within the bounds of the Broad River Association. After discussion, the petition was rejected."

Two dedicated Christians volunteered their services in the field for 28 days - and the other delegates pledged support.

The pastor of Long Creek, Reverend Wade Hill was mission minded. He was an ardent missionary, supported the cause and inspired others to do likewise.

As was the custom within the association, when an important issue came before the body for consideration, the more learned of the brethren would prepare "Circular Letters" that the lesser informed might be aware of all angles of the proposals. These were often 'sermons' of eloquent oratory.

Reverend Hill wrote such a letter for this issue. It was a letter of love - i.e., the subject of Domestic Missions. He clearly, yet eloquently, set forth the need, the command, the example and the opportunity of missions. He outlined the work of missions from the time of the Apostles to the current time. His closing presented a challenge and a hope that his people might do God's will in the matter of carrying on God's work in all areas.

His enthusiasm was felt in the church. From the beginning, they, too, were mission conscious. They could not give much money, but they gave of what they had to support this great cause. They were aware of the outreach of the gospel. Such was the result of union and harmony and "all found to be in love" for our church.

WAR COMES AGAIN

For the second time in the history of the gallant church, war fell upon the land - and lay like a mantle of gloom over the nation. From November 6, 1864 to March 4, 1866, only one item was recorded in the minutes of the church:

> The distracted condition of the country, war is raging, no records were kept for the year 1865, though A.J. Cansler preached to the church during the year.

One entry - so deep and so profound that we even today can read volumes of unexpressed emotion and human suffering in those words.

As in the struggle that took its toll in the infancy of the church, I leave details of this era to historians and state only the facts affecting the church and its future. The loved 20 x 30 log church, a mere babe in the struggle for a new nation, had grown through the years. God had blessed the efforts and the original eleven members had grown to almost 300 - and strange to say, the women far outnumbered the men - 148 women, 77 men and 74 blacks. These 299 souls still worshipped in the log church of 1772, their feet making new grooves upon the stone steps from the creek.

Maybe it was the real meaning of the words "the distracted condition of the country, the war raging" - or maybe it was the increased struggle of wartime existence that caused a state of apathy to appear in the church. War was in their midst. Men of the valley were enlisted in the first major conflict of the war. They fought gallantly, forcing the Yankees to bring in new detachments for attack - but in so doing, many gave their lives. In seven days of fighting the Gaston County troops had 25 killed and 25 wounded - more than 10% of the total strength of the county's infantry companies. Homes were burdened with the loss. Enlistment ages were lowered to fill the gaps of fallen comrades - and the war had just begun.

As the fighting continued, casualty lists were becoming a familiar story to every home in the valley. Gaston County soldiers were with the brave leader, Stonewall Jackson when he was killed - many lie buried at his side. Still the war continued, still the wounded and dying, ill fed, ill equipped - suffering from dysentery - struggled on.(1)

Inflation forced an additional hardship on the people of the South. The Confederacy had issued paper money that was worth only 1/25 the value of gold and silver. Even the weather seemed to conspire with other forces to add to their burden - a long, hot dry summer parched the crops in the fields and prices soared even higher.

Can we blame the many who deserted, fugitives from the hunger, exhaustion and perils of war? Brave men, all of them - and none doubted their sincerity or their valor.

Early in March of 1865, Sherman began his infamous "March To The Sea". Through the Carolinas, through Georgia, like a swarm of locusts they came, confiscating everything they wanted of the people of the valley. At one time, a detachment was encamped so close to the church the rumble of the guns and tramp of feet could be heard from within.

Then the war was over - but there was no peace in the valley. The Yankee soldiers continued to harass the entire countryside, robbing, cheating, looting and burning under the guise of "Guardians of the Peace". Slaves were freed and many repaid a lifetime of kindness by acts of brutality - but such is the afternath of war.

Is it any wonder that the clerk was led to report: "the distracted condition of the country, war is raging."

It was said "Long Creek had at times only its name, for there were no signs of life."(2)

A curious note crept into the minutes at this time. Before, the minutes read, "Met at our meeting house". Frequently now, they read "Met at the grove for worship". Had the church been abandoned as a place of worship? Or was the small church no longer adequate for their needs. One report was that the house had become unfit for use. Was this the cause of the change in the minutes? No one knows, for that, too, is securely tucked behind the curtain of time.

The church had failed to report to the Association for several years and some feared it would fail in its mission. Indeed, this state of apathy was so deep that in many instances, no one showed up for worship - and the bowed and aging veteran

of a century of service - the log church - was more neglected than ever.

In spite of the apparent disinterest of the people, there were two bright aspects strong enough and bright enough to overcome circumstances and lead to the glorious victory of revitalization in the Master's work. One was the deep and consecrated service of the pastor, Reverend G.M. Webb. He was a pastor of unlimited resources of spirit and power. His efforts were largely the labor of love - his for the church and the people and theirs for him. In 1882, he accepted the pastorate for $41.00 a yearly salary. (The following year, the salary was raised to $100.00 per year, paid quarterly.)

Apathy, "yes" but faith, even a more resounding "yes". The other aspect that saved the church during these trying times was a woman - a tiny dynamic person, Lavinia Baldwin, living on Modena Street Extension in Gastonia. (Life history elsewhere - page 211) One Sabbath morning, she walked the long distance from her home to the church. Finding it locked and no one there, she sat on the steps, read her Bible and waited and prayed that God would open the hearts of the people and they would be renewed to Christian service.

Again and again she prayed that it might be so! She realized the need of a new church. The aging log church was a constant reproach to her love for Christ. There had to be a new church - but how. She pledged her all to God to make this possible.

In fulfillment of this pledge, she scoured the entire area, on foot, or on her faithful mule, pleading, begging and promising "a new church with glass windows"; a new home for an old faith. God nor man could not refuse her faith or her efforts - and she, did, indeed, cause a new church to be built. This new church was a frame building, close beside the log cabin, close beside the graves that over a century before declared the sacredness of the site. True to her promise, it had "glass windows" - to let in the sunshine of God's love.

What was the result of this faith that knew no end? May I quote from the Associational Minutes covering the activities of this era. "The leaders of Long Creek arranged for a protracted meeting, revived the church, built a good painted

house and joined the Kings Mountain Association. Its members are among the most substantial and most influential in Gaston County, given to hospitality but not much disposed to contribute money to the spiritual benefit of the saints or sinners at home or abroad. We hope the new century will show a record for Long Creek in every good work equal to the best of them." (3)

And again, quotations from the minutes of the church: Met at the water for baptizing. Baptized sixteen, then to the meeting house for worship twenty-three were received on that day. "God works in mysterious ways, His wonders to perform." (Note: The baptizing place at that time was in the Little Long Creek, just below a bridge that spanned the creek. Old and ancient trees lined the sides of the creek. They and the span of the bridge offered 'ring side' seats for the spectators. The most daring boys climbed to the top of the trees or the bridgework for a better view. More than one had an unexpected and unauthorized baptism of their own.)

FAREWELL, LOG CHURCH OF THE VALLEY

And so, a hundred years or more of service are at an end. The once proud log church which deserved the praise of Solomon had drooped and faded through the years. The clapboard roof was sagging, and many of the shingles had blown away. Gaping holes in the roof grew larger, offering little resistance to the rains that fell. The top of the chimney had crumpled - indeed it looked as if the chimney itself would fall. The ladder leading to the upper door had long since disappeared, leaving the door stranded like a derelict upon a lonely island. A window had broken loose from the hinge and hung askew, flapping at the will of the slighest breeze. The clay that filled cracks had dropped away through the years, leaving holes in the wall. The rain and wind came in at will - even squirrels scurried through and built nests in the loft and even in the corners of the altar itself. The pews were disjointed from the base and lay at crazy angles where once knees had knelt to pray. The grasses had grown through the walls and floor and were a tangled mass.

The steps to the doorway, once worn smooth by passing of centuries of flowing water from the creek had developed new grooves, worn by a century of passing feet.

You see, the church is used for worship no more. Time had closed its doors. It had seen a nation being born, watched it grow to a strong industrial stage. It had seen a generation grow and another take its place. It's empty now, save for a century of memories that fill every nook and corner - memories that are as vital and real as the faith it proclaimed through that century. The King is dead! But no, nearby is another house of worship, shiny and bright as once was the log church itself. The faith lives on - the memories aren't there - time will alter that - but the faith, thank God, is still aglow, ready for another generation, another century. The King is dead -- Long live the King!

The final entry of this era vitally affected not only the church but the entire community:

> September 24, 1879: In a special conference considered the following item of business, to wit: a letter of dismissal be granted to members desiring to assist and to go into a new organization, as contemplated to be soon constituted in the town of Dallas, one mile west of this place.

Thus was born the First Baptist Church of Dallas - fellow worshippers of the Christ we love.

The Minutes Are Recorded

THE CHURCH AND THE TOWN

Let us turn for a moment from religious matters and consider the political side of life in the valley. There were no towns - hardly any settlement within the 8000 inhabitants of Gaston County. Of them, a few were Indians and approximately 25% were Negro slaves. A crossroad store or blacksmith shop was the meeting place most often used. But Gaston County - recently formed from areas from Lincoln and Catawba Counties - was on the move, pulsing with a desire to build for the future.

Men began to plan for a town! A group of political minded men drafted a notice that would create the town of Dallas - named after George Mifflin Dallas, Vice-President of the United States.(1)

Be it further enacted: That Isaac Holland, Andrew Love, Christian Alsor (Aker), Ephriam Friday, Westley Davenport and Robert A. Bently (Beaty) are hereby appointed commissioners to select and determine upon a site for a permanent seat of justice for said (Gaston) County, who shall locate the same as near the center as a suitable location can be obtained, provided it shall be within one mile of Long Creek Baptist Church meeting house.

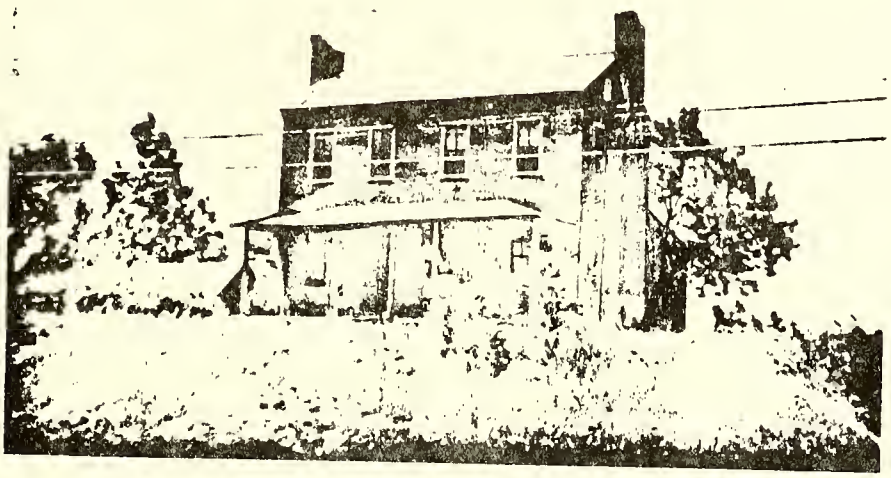
Also:

Be it further enacted: That a majority of said commissioners shall have power to purchase, or receive by donation for the county of Gaston, a tract of land containing . . . not less than 50 acres, nor more than one hundred, to be conveyed to the chairman of the county and his successors in office, upon which a town shall be laid off and called Dallas, where the courthouse and jail shall be erected, and where, after the completion of said courthouse, the courts of said county shall be held, and the clerks and registers shall keep their office.

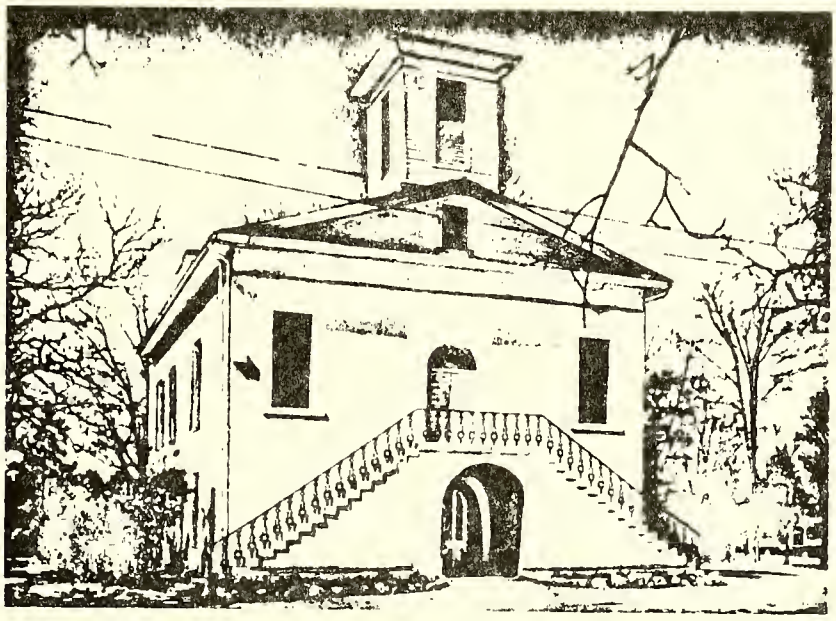
Our own Jesse Holland gave the land on which the town was built - and opened his home for political meetings until the courthouse could be erected.(2)

Long Creek Baptist Church, older in years than in actual growth, grew apace with the town. Their roots intermingled in the pioneer era of our nation - and their future a challenge that staggers man's imagination. Hand in hand, they faced that future - the people, the town and the church joined in a common effort

to build a better tomorrow from the trials of today. Up to this time and for many years to follow, the Baptist Church had a hard struggle to survive, much less to grow. Too much praise cannot be given to the ever faithful remnant who remained true and faithful through it all.



The Jesse Holland home, one of first to be built in Dallas. Holland donated land for the new county seat.



The first courthouse at Dallas, built in 1848, partially destroyed by fire in 1874, rebuilt in 1875. Seat of county government until 1911.

FAITH WORKS ANEW - THE FRAME CHURCH

In 1772, the church was built on a million to one ratio - a million parts of faith to one part of money. The labor matched and was part of the faith they knew.

The frame church, standing proudly in its gleaming coat of white paint and windows of glass that reflected the evening sun,was little different. The faith far outreached the money! In fact, for the entire existence of this church, there were never sufficient funds to operate adequately. The entire collection for 1882 was $399.91. A mission box was placed at the front of the church for contributions for mission work. A year's intake was $9.60.

An Educational Fund was established in 1887, with a year's collection of $2.55 - $1.10 of this was given a young student for continued education.

In spite of these limited facilities, the church continued to grow. Reports show increased baptisms and renewed interest in God's work. The church continued its contact with the Association, giving and receiving ideas for greater Christian service.

In the year 1882, the church was composed of 146 members (negroes had been dismissed). The Sunday School had 23 members. J.A. Eaton was Superintendent of this organization (first in records). Deacons were John Withers, William Smith and Thomas Smith. J.A. Eaton was clerk of the church. These Christians led the way into a new era of development and service. Many pastors served behind the pulpit of the painted frame church - each with love of God and fellowman and a sincerity that kept the faith alive when the flame burned low. (See listing of pastors)[1]

In 1894, the membership had increased to 273. The church asked for dismissal from King's Mountain Association that it might join the South Fork Association.

A note in 1896, if followed closely would have greatly exemplified the task of compiling and completing records for the future: "This book (the minutes)

should be well taken care of. Every item of interest should be preserved for future generations. The old ones have gone to their rest long ago. They have fought the good fight, finished the course and won the crown of glory. May they rest in peace. Let those of us who remain preserve this bit of their lives."

In 1898, the last item of excommunication for immoral or inacceptable conduct was made - one for bastardry and the other "for running off with another woman's husband." (There may have been other citations for minor infractions in the barely legible minutes that follow this period, but I find no major offenses). - The tone of the records changed completely after this date. They deal solely with business matters - people doing things - who they were and what they did in the posts entrusted them.

Thus ends a century - the eighteen-hundreds with the accomplishments or failures were but a memory. In its place was a brand new twentieth century waiting to be filled with the same hope, the same love as when it began - only grown more deeply rooted in the Master's Service.

The new century brought a new mode of baptism for the church. They had baptized in Little Long Creek, but in 1904, they built a pool. It was an outdoor pool, quite large, with heavy wooden planks lining the sides. Wooden steps led into the pool itself. The water was fresh and clear from a spring that gushed nearby. This water was diverted to the pool when needed. Dressing rooms were built for the use of the candidates. The small fry missed the bridge from which they had watched but they still had the trees overhead - and unauthorized baptisms were not a rarity!

Another item of interest for this year (1904) was the addition of a new member, Mr. T.S. Summey. From that date until his death in 1968, it is impossible to separate "Mr. Tom" from the church. We treasure his memory. (See Special Tribute - page 208).

The church continued to grow. Nineteen were baptized - and a membership gain of 31 was reported for 1904.

The lack of money reached an acute stage. In 1908, the church selected a committee of five "whose business it will be to take subscriptions for the pastor's salary." These were called the "Collector's Committee." Serving in this way were Miles Holland, Clarence Rhyne, W.L. Smith, Sister Myrtle Robinson and T.S. Summey. This method continued until 1912 when use of envelopes was begun. This lack of funds did not hamper their efforts to win souls to Christ. During the revival in August, 41 were added to the church. 29 were baptized as new converts.

In the meantime, the church was God's House and everyone loved it. They recognized two things were missing and they wanted them badly. Lines for electric power had been installed near the church and they wanted new lights for God's house. In 1914, L.A. Holland and P.C. Gullen (name almost illegible in records) agreed to install wiring that there might be electric lights in the church.

Sometime later, the church bought the power line from the limits of the town of Dallas to the Long Creek Bridge from Raymond Buckner. It was an effort to extend the restricted distribution of power to more homes in that area. The line became a private line, with private meters for each house, using electricity. Jay Baker was power man for some time - reading the meters, repairing the lines and making collections for the church. The income paid for the power the church used - and little else above the upkeep of the system. Old minutes record the income and expense of this project. In this way, lights came to many homes of the area - and to the frame church. For evening worship the glass windows became a frame of light - a beacon pointing the way to God's House - and the light of God's love found therein.

The second was a bell. In the 143 years since its founding, there had never been a bell. W.S. Robinson and H.L. Jenkins erected a bell tower and installed a bell. The notes were sweet music as they rang each Sabbath. They became a call to worship and a reminder that God was in His House. The bell and tower were dismantled when the frame church was demolished in 1920. For almost half a century after that date, it lay neglected and unnoticed. In 1968, it was given a new tower - a new home and once again became a vital part of worship in the church. (Note Summey Memorial)

About this time, other action was taken for further expansion. One Sunday each month was designated a "Building Fund Sunday" and a special effort was made to lay aside funds for future growth.

The Sunday School of 1882 did not last through the years. Several attempts were made to revive it on a permanent basis, but failed. However, in March of 1909, the Sunday School was reorganized and grew into a living part of worship.

The frame church was not as strong and lasting as the log church of the past. About 1916, definite signs of wear became evident. The paint had long since lost its gleaming whitness and boards were peeling from the sides. The pool was a tangled mass of rotted timbers and trailing weeds and vines. (The pool had been abandoned in 1913 and baptisms were conducted in Little Long Creek as before). The number of baptisms for this era are indications of the sincerity and depth of Christian endeavor. 29 were baptized after a week's revival in 1909. 1912's revival won 24 souls for Christ. In 1913, 33 were baptized and these were only revival converts - one week out of 52. Soon a new and larger church would be a necessity! Hearts and minds began to plan for this need.

Memories had grown through the years - precious to the hearts of those who had worshipped within those hallowed walls. Many of our present members share those memories. Some have recorded them herein that you, too, might share these "moments too precious to ever forget."

The year 1916 gained a convert who was to leave a great imprint on the work of the church. Mr. F.M. Pasour gave his heart and life to Christian service. So great was his interest, he could have been called "Mr. Sunday School." (See Special Tribute).

In 1917, Dr. J.L. Vipperman was called to the pastorate. Thus began the end of the regime of the frame church - with glass windows. Dr. Vipperman was a man of faith with the ability to put that faith into action. One of his greatest traits was that of leading his people to think beyond themselves, beyond the present into the unknown future and plan and work for the great tomorrows that were ahead. His people thought he was joking when he presented plans for a modern brick church with a seating capacity of about 1000.

This church would be the largest house of worship in the area, with stained glass windows depicting scenes from the life of Christ as their constant inspiration. They scoffed at his idea of 23 classrooms. Whatever would be the need of all that space? - and where was the money? They scoffed - but they listened as he led them into the needs of the future. Soon, they, too, could look ahead. Models of the proposed building were made and they could see the hopes of the future as necessities of today.

The church was built on faith, secured by a $6,000 loan from the church building fund of the Home Mission Board. The building was erected at a cost of approximately $15,000 - meager by today's standard, but a seemingly impossible venture for the early nineteen hundreds. (No great changes were made until 1966-67, when a major renovation completely changed the interior. The outside still retained the stately structure of the original - these changes will be discussed in a later entry.) (Many incidents of great importance are related to the building of this new brick building, such as the first bricks laid, the "soldiers" that keep the watch, the lighting, the windows, etc. They are recorded elsewhere in "Notes About The Church.)

As a tribute to the courage, love and loyalty of the founders of the Baptist faith in North Carolina, the church was dedicated as a memorial to their influence for the Christian cause. The name became "LONG CREEK MEMORIAL BAPTIST CHURCH."

The church was a busy church - immediately immersed in extended training and service for the Master. The W.M.U., Jr. and Sr. BYPU organizations were formed. The Sunday School was enlarged and revitalized as the head member of the church family.

The frame church was used for storage for some time after completion of the brick church, then sold and the lumber used for the construction of houses for "moral upright Christian families" - so stipulated in the bill of sale for the lumber.

This edifice, located one mile east of Dallas, was used as a house of worship from 1881 to 1920 by members of Long Creek Memorial Baptist Church.

THE CHURCH AND THE EARLY 1900's
A STEP INTO THE FUTURE

Dr. Vipperman's pastoral duties ended September 30, 1923. Next pastor was Rev. W.W. Howell, who was called in December but did not report until early in 1924.

During his term as pastor, the church became aware of the need of supplying a house for the pastor's use. $2,000 was borrowed from People's Building and Loan to purchase the Charlie Garrett home in Dallas as the first parsonage. It was a proud day in the life of the church and of Rev. Howell when he moved into the new house. The note was paid in full in 1928 and the parsonage really belonged to the church and its people. This house still stands today more than 50 years old. After the new parsonage was completed for the pastor's use, it was sold and now belongs to Mrs. T.S. Summey.

Other courageous and dedicated preachers followed. Each left his influence on the church. The children and grandchildren of some of them are among our most active workers today. Rev. E.G. Ledford's personal, as well as his church family, was blessed by his Christian life. A son, Garland Ledford, was at one time, Superintendent of the Sunday School. Another son, Willie, also served in this capacity. Other children and grandchildren have served in various capacities as leaders, teachers, or directors in God's work.

Dr. C.E. Phillips, also, left a deep imprint of Christian service. His wife and children were examples of selfless service (forgetting self for others) and his grandchildren continue to bless the lives of others. Dr. Phillips was very much interested in perpetuating the church for future generations. In 1930, he petitioned the church to create a suitable marker for the site of the parent log church. The wilderness of the surrounding area had already encroached upon many historic items - graves of the oldest part of the cemetery were lost. In spite of the efforts to keep this sacred place against the ravages of time, much had been lost. The markers had become unidentifiable spots on the hillside. (No further mention is made of the petition and I do not know if the marker was erected.)

In that same year, public identification was sought for the church. A sign was erected at the entrance of the church. It became a Directory of the Church and a director to the church. Strangers passing by could know God's House was near. Perchance they would stop and worship with the faithful under the trees that whispered God's peace to their souls.

In 1933, certain undesirable trends had crept into the worship. Dr. Phillips and Mr. T.S. Summey proposed a church vow that present and future members were required to sign. This was, in effect, a rededication of their Christian vows.

October 23, 1933 -

In a special conference, attention was called to the lack of discipline in the church. The church was asked to adopt some plan to restore the church to its former place of respect and influence in the community. A purge of the rolls was requested.

The following code was adopted as a vow for all present and future members. If membership was to continue, each must conform to the terms of the vow:

1. Will you live so as to protect the name of the church.
2. Will you conduct yourself as a Christian to the best of your ability?
3. Will you attend church as a Christian should, in all its work, that is, will you attend unless providentially hindered?
4. Will you pay to the support of Long Creek Memorial Baptist Church without excuse to the extent of your ability?
5. Will you strive to live in harmony with your fellow members.
6. Will you protect the good names of the members of this church to the best of your ability?
7. If you should break any of these promises to this church, and after reasonable time to think it over, will you get right or voluntarily get out?
8. Will you stand on your own responsibility, not comparing yourself to anyone else, and if you break any of these promises you will make them right without saying "I am as good as the rest?"

C.E. Phillips, D.D., Moderator
T.S. Summey, Clerk

THE CHURCH AND CONGREGATION, 1920

Debt weighed heavily upon the church in this same year (1933). The pastor led his people in a truly Christian phase of service. A preparatory message on self-sacrifice, on Christian responsibility opened a week of self-denial - of giving that God's work might be increased. This was over - and beyond - the regular tithe. It was self-denial for the one who denied self for all humanity.

It was late in 1935. Dr. Phillips cut a limb from one of the oldest cedars at the site of the parent church. It is not inconceivable that this very tree spread protecting limbs over the earliest worshippers. Such is their way of life. From this limb, he made two gavels. One was presented to the church - the other to the Association to which the church belonged.

THE VIPPERMAN ERA

(In the following I report only the work of the church under Dr. Vipperman's leadership. The growth, achievements, etc. will be recorded in proper listings. So great was his influence on the church and its members that other more personal events will be recorded in a subsequent chapter "Dr. Vipperman - Man of God".)

Immediately upon his return in 1937 (He said his heart just had to come home) a new era of enrichment and expansion was begun. For the next 20 years, he molded his people in the way of truth and led them into new avenues of Christian experience.

"If ye love me, feed my sheep." This New Testament concept of Christian practice became very real in 1944. The church began an extended program for the care of its own members. Asking a tithe of its members, the church prepared to put its teaching into Christian practice. The church became a tither! 10% of all income was set aside as a special fund to care for the needy of the church family. It was to be considered a gift or returned as the family was able. This fund was used many, many times when illness or hardship struck a home. It became a very moving and helpful factor of the work of the church.

THE ANNEX

As is true in any deeply consecrated Christian life, God poured out untold blessings upon His people in the brick church. Soon "all that space" at which the members scoffed in the beginning was inadequate - and again plans were made for building. The annex or cabin as it was called in the beginning was added to the church complex. They cut the timber from the woodlands surrounding the church, hauled it to a sawmill and had it cut in specified lengths. The annex is a low white frame building, 45' x 45' at the north side of the main building. A large kitchen area and one classroom are on the side next to the church. The other half of the building is one large section divided by folding doors into additional classrooms. The cost of this building was about $4,000.

How can you describe a building that fills so many needs! At times it has been used by every age group of the church. It became the "hub" of the social life. The kitchen is fully equipped with modern cooking and serving facilities. The opposite side of the building has been used for work, play and study. Folding doors make it possible to serve every need - from a cookie and tea social to a large banquet with linen and candlelight. It can be converted from a study hall to a social hall, a planning hall to a display hall. (It was even used as living quarters for Dr. and Mrs. Vipperman during the completion of the present parsonage.) It became the main sanctuary (during renovation of the auditorium). Through all the years, the annex has been the "work horse" of the group. Oh, how it must rejoice, nestled under the same tall trees that for centuries whispered God's peace to all that came within! How it must wear proudly the mantle of service as tiny feet and aged feet - and all the in betweens - have left their mark throughout the years. It has shared joy, it has shared sorrow, always with the same calm assurance that God is near. As the main church was the heart of Christian learning, the annex became the heart of Christian living.

A 20' x 24' addition in 1971 allowed more space for increased activity, including two restrooms. The entire area with the exception of the kitchen was carpeted.

This $800 face-lifting for the annex was a gift of love for loyal service through the years.

The area about this house of service - beneath the tall trees that still whisper of God's care has been paved. No more do the fresh bright flowers and grasses come forth each Spring. Much has been changed, but the calm assurance of standing firm in a changing world is always the same.

WE BUILD AGAIN - THE PARSONAGE

The builder was at the helm - and plans were being made for a new modern parsonage near the church. These plans were made on faith (as all building plans were made) as funds for every phase of work were low. This faith had proved that God would never let them down when plans were being made for the advancement of the Kingdom's work. They knew, through faith, once again it would be possible to do the impossible. As in the construction of the annex they looked to the surrounding woodlands as an answer to their needs. They would cut timber, use what was needed for the parsonage and sell the balance. The wooded lands would be helped and they would have their building.

In 1944, the timber was cut for the parsonage and funds from the balance of the timber were used in the building, dedicated to "the comfort of man and the glory of God". As was done with the lumber of the frame church, each bill of sale stipulated the lumber therein would be used only for homes of 'moral upright citizens, mindful of the teachings of Christ for every walk of life.' Members of the church were given first opportunity to purchase this timber.

In 1947, the parsonage was completed and Dr. and Mrs. Vipperman moved from temporary living quarters in the annex to the new home. It was a beautiful modern two-storied brick building, built on church property near the sanctuary. There were nine rooms, 2 1/2 baths and a full basement. It was so designed as to meet every need of any pastor and any family that might be called to occupy it.

A large L shaped porch stretches along the front and north sides of the building. The entrance at the front leads directly into the living room, and other living areas of the house, fitted and equipped for gracious, comfortable living. This is the "family house." The side entrance leads directly into a study. This is a separate, yet integral part of the house plan. Visitors can come and go at any time without disturbing others of the household.

With timber from the church site used wherever possible, the cost did not exceed $20,000. Sale of the balance of the timber from the church lands paid most of this.

In every respect, this house has become a 'home' for each occupant thereof. There has been joy, there has been sorrow, but always, they and God walk hand in hand throughout each day.

Gifts from various groups of the church made valuable contributions to the comfort and beauty of the new building. These included the following:

Lights and Cabinets	Dr. and Mrs. J.L. Vipperman
Venetian Blinds	Mrs. G.C. Jenkins S.S. Class
Floor Coverings	W.C. Hoffman S.S. Class
Hot Water Heater	T.S. Summey S.S. Class
Door Chimes	Mrs. Roy Mayberry S.S.Class
Radio	--- Clark- Men's Bible Class

These were permanent gifts to the parsonage, each made with the stipulation that they become a part of the pastor's home forever.

Dimes are important in the history of our church. The card plan adopted more than 20 years before still continued to add to their income. A card filled with 10 dimes can do little - but can do much when added to others. Small children proudly gave their dime-filled cards for their part of the work.

Later improvements have added many luxuries and conveniences to the parsonage. Practically all the floor area has been carpeted. Some of the carpeting

was given as gifts from various organizations of the church. The WMU began the installation with carpeting for the stairs.

A telephone has long been in use at the parsonage - a nuisance or a necessity - it was a welcomed instrument of Christian service.

Air conditioning of the parsonage has greatly increased the comfort of the occupants.

Although many years old, this building still ranks among the finest of the area. Proudly it stands for the highest and best that can be offered for a pastor and his family - for in depth Christian training and practice.

FURTHER EXPANSION - VIPPERMAN HALL

The masterful look into the future of the church revealed plans we had never dared to hope! Dr. Vipperman's dream was a Christian complex, with an Educational Building added to the existing facilities. Even beyond, his dream envisioned a campus-type church - community union for further education in Christian related subjects for all young people of the area. What a majestic dream! He, who had always stood shoulder to shoulder with the educational program of the county, proposed an enlarged and intensified program for the future.

His dream was so vivid and so valid, his people began to share his hopes. In 1952, plans were displayed for the first of the proposed buildings for the educational complex. From a blue print to a building is often a long hard road - but with constant inspiration and continued faith it can be done. And it was done! God is ever with His people as they seek to serve.

This building is a three-storied brick building, connected with the sanctuary by a glass enclosed breezeway. It is approximately 40' x 90' with 33 individual rooms. Some are large for assembly use, others smaller for personalized instruction.

A modern nursery is a feature of the main floor. Furniture scaled to the infant occupants make it a delightful place. Audiotronic features make it possible for the attendants to listen to preaching from the sanctuary.

THE PARSONAGE

VIPPERMAN HALL

The debits and credits - the income and the output are all recorded in the three offices in this buildings. Four restrooms are located near the entrance from the sanctuary. Later additions have added carpeting and air conditioning for the comfort and beauty of the building.

During the year 1950, two improvements were added that have affected the worship services throughout the years. Beautiful green carpeting was added to the sanctuary, muting the noises of moving feet and improving the acoustics of the sanctuary. Another was the purchase of the organ for the music worship at a cost of $3,000. It is a Baldwin organ, beautiful in tone, worshipful in service. God had prepared a heart and a talent ready for the organ! One of our own, Peggy McGee Hovis little more than a junior, soon became master at the organ. Peggy had grown up (thus far) in the musical area of the church. From the time her tiny feet had to stretch to reach the pedals of the piano, she had played for God's glory through the church. She transferred this ability to the organ and soon mastered every musical gift the organ had to offer. It could be whisper soft - a mere suggestion of a sound. It could become a strident blast - with a great rolling beam of sound. This same organ is used in the church today. Still majestic, still overwhelming in its beauty - still subject to the same master's touch.

THE OUTREACH - CHRISTIAN EDUCATION

The period between 1940 and 1950 might be considered the turning point in the history of the church. The following chart shows gains made in every area:

	1940	1950
Membership	274	372
Contributions	3,738	15,987
Cooperative Gifts	63	2,194
Home Missions	-	181
Foreign Missions	-	218
Salary and other expenses	1,636	6,300

The Building Fund was re-established. 75% of the surplus of each month was added to this fund - 25% left for regular church treasury.

The Christian Education Fund, begun with a gift from the Blanch Vipperman WMU circle was increased from $100 to $500.

The church extended Christian love and cooperation to the Plainview Church. They asked to come under the watchcare of the church. These two churches became "laborers together for the Lord."

In addition to the erection of the Educational Building, Dr. Vipperman's master plan included renovation of the sanctuary. More than 20 years had passed and little had been done to erase the passing of time. It was his hope to have the most beautiful, most complete and most comfortable facilities for God's work. Fate decreed he would see only a portion of his dream become a reality.

His dream became his memorial! On Roy Mayberry's motion the educational building was accepted by the church and dedicated to the Lord as Vipperman Hall - a perpetual memorial to him who dared to dream - and dared to make those dreams come true. It is a sincere hope through all the years to come it will stand for the truth, believe the truth and teach the truth for all generations to come. Thus, by perpetuating the ideals of the man for whom it was named, it will be a memorial in the deepest sense - more than a name, more than a dream - it will be the fulfillment of the dearest wish of his life.

Dr. Vipperman's constant prayer was that his people might know how much he loved them. His people knew - and loved him in return. In 1956, he was unanimously made Pastor Emeritus - Pastor of Merit - forever to be. No greater declaration of love could be shown. He, who taught love and lived love for God's work and for God's people - knew his prayers had been answered in a marvelous way.

How do you say "good-bye" when your heart refuses to accept the circumstances that makes the farewell necessary? In 1956, Dr. Vipperman was granted a leave for a well-earned vacation to visit a son in New Mexico. The sermon on the morning he left was an emotion filled meeting. Had God revealed this would be the last sermon he would preach to his people? The message was filled with a deep

underlying note of sadness. His parting words to his church were 2 Cor. 13:11 - "Finally, brethren, farewell, mend your ways, heed my appeal, agree with one another, live in peace and the God of love and peace will be with you."

These words from heaven became his last message to his people. He never preached again! Returning from New Mexico, he was stricken with a near fatal illness that forced his resignation.

LETTER OF RESIGNATION - DECEMBER 1, 1956

My dearly beloved in Christ:

There is much said in the Scriptures about the pastor and his flock, such as Prov. 27:23 (Be thou diligent to know the state of thy flocks, and look well to thy herds)

For one to lay down reins of leadership (Isa. 11:5 and faithfulness the girdle of his reins) which have extended so happily, helpfully and delightfully over such a long period of happy years, brings one to an experience in the journey of life beyond the words of human heart to describe or fully express. The half of such can never be told.

My appreciation of your unspeakable kindness and your delightful support and encouragement rises like Ezra's confession which grows up into heaven. (Ezra 9:6)

Yes, to tell the full story of all these gladdening years is well beyond the power of human speech.

In all these years, I have camped at Acts 20:28 in seeking to take heed therefore unto myself, and to all the flock over which the Holy Ghost hath made me an overseer, to feed the church of God which He hath purchased with His blood. I fully know that the Lord of Life, glory and all grace, spaken of in 1 Peter 5:10, made me pastor of this church. It is a matter of great joy to us all that through the journey of these blessed years, we have with one mind striven as in Rom. 15:6 - with one mind and one mouth to glorify God - even the Father of our Lord, Jesus Christ.

We have so journeyed in and under the glory of 1 Tim. 5:17 which remembering says "let the elders that rule well be counted worthy of double honor, especially those who labor in the 'word and the doctrine', and all been mindful to watch these things, so that as in 2 Tim 4:4 they might not turn their ears from the truth nor be turned into fables, hence, victory has crowned our journey.

So in offering you my resignation to be effective as of December 1, 1956, I wish that you may delightfully remember that as long as I abide in the flesh, I shall be gladdened to render my service to this grand old church and blessed community that may be within my power. There are innumerable things that my heart yearns to say, but these brief lines are sufficient to all your loving hearts. So, I must join Solomon in Eccl. 5:2 and let my words be few. And now I stand with Paul in the corridors of Phil 1:3-6 in saying "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy for the fellowship in the Gospel from the first day until now, being confident of this very thing, that he, which hath begun good work in you will perform it until the day of Christ Jesus."

I am,

Your Devoted Retiring Pastor,

Judson L. Vipperman

Following Dr. Vipperman's resignation, Carlton Williams was appointed interim pastor until a regular pastor was called. Carlton was a young ministerial student - willing and able to give a year of vital time to the advancement of God's work through the church. His greatest asset was his intense interest in young people. He sought to promote recreational programs that would be worthwhile for their lives. He was an ardent supporter of a church - community plan of recreation for children and young people of our and other churches.

CONTINUING GOD'S WORK

The French mystic wrote: "The winds of God are blowing, but we must hoist the sails." The winds of God are caught by those who hoist the sails and wait expectantly for God's will to be done.

Dr. Vipperman had set the course; to another fell the task of bringing it safely to the goal. This task was entrusted to the capable hands of Dr. Donald Keyser. These were quiet years for the church - a chance to rest from the long period of building that had just ended. It was a time of preparing to leap forward into another era of building, of preparing for future growth that lay ahead.

For the first time, the parsonage knew the laughter from children's hearts, the sound of children's feet throughout the day. The three little Keysers were the first children to call the parsonage "home."

In 1959, Dr. Keyser was offered an opportunity to go forward in a role that was very near and dear to his heart. He was offered an Associate Professorship in the Department of Religion at Campbell College (his alma mater) . Training others that they might serve was his goal.

Rev. James S. Taylor became pastor in that same year. The sounds of the parsonage changed from the clatter of children's feet to the constant ringing of the telephone, the rush to fill a date, midnight lights - cramming for an exam.- the many precious and wonderful bits of evidence of a teenager's stay in the parsonage. A young girl had come to God's house. These sounds turned to wedding bells - Diane became the first bride of the parsonage.

The pastor's plans for the church included long-range advancements in every area of church life, He submitted his program to the church as follows:

1961 - Stewardship Emphasis
1962 - Sunday School Enlargement
1963 - Training Union
1964 - Evangelism

There were to be two special 'high-light' meetings each year - in the spring and fall.

In 1963, Rev. Taylor revealed further plans for the long range advancement. A State Sunday School worker surveyed the facilities, examined the organizations and made specific recommendations for future expansion. He advised the formation of a new adult department, with new classes and new study groups for this area. Also, he suggested an enlarged area for primary use that the children might have ample facilities for growth. A pastor's study, separate from the office was also advised - a place for concentrated and consecrated study of God's word, also a place for private discussions with members that might need help or council.

Another long range planning program was begun in 1964. A committee was formed to investigate every need for remodeling the sanctuary.

In October of that year the church completed payment on the debt incurred in the building of Vipperman Hall. The note-burning ceremony was a time of joy! The church was free of debt! The second phase of Dr. Vipperman's dream was complete; the brick church and Vipperman Hall were real - free and clear of any indebtedness. They belonged to God and God's people who worshipped therein. What could be more fitting than to move directly into phase 3 of his hopes for the church - remodeling the sanctuary.

Even though plans were being made, painting, repairing and general upkeep were necessary. The 2nd and 3rd floors of Vipperman Hall were repainted during 1965. Carpeting was also installed in the downstairs area of the parsonage.

In anticipation of the renovation of the sanctuary, the annex was remodeled that it might be used as a place of worship while the work was being done.

The pastor led the people into a truly Christian concept of the building program planned for the church. "Building begins in the heart. From the smallest home to the greatest churches, a building is more than cement, stone and wood and steel linked together. It is the physical manifestation of the heart's vision . . . . We enter into a great heritage because earlier generations have been builders together with God."

A new and different method of financing was adopted by the church. They would borrow from themselves - and thus earn the interest that would be incurred. Bonds in denominations of $50, $100, $250, $500 and $1,000 were sold. $42,000 of the $50,000 derived from these bonds were earmarked for renovating the sanctuary, the remaining $8,000 for repairs for the mission.

The contract was granted to Jim Fulghum for the remodeling of the sanctuary and the mission at the price of $50,000. Unforeseen needs raised the cost to $69,460. In March of 1967, $5,000 was borrowed from the Building and Loan Association to be added to funds on hand to pay the balance due on the contract.

New pulpit furniture was provided for the rostrum - the old pews were refinished and new ends added to blend with the decor of the renovated area. Recessed type light replaced the chandelier type fixtures (the old lights were given Edgemore Baptist Church to aid them in their building program, hence their light will continue to enhance and bless the worship of God as before). Spot lights which can be utilized for special effects are a part of the new lighting plan. Wall to wall carpeting was added. Fresh new paint made the walls fresh and clear. The work was completed in 1967 and God's House, as was the Temple of Solomon, "beautiful in the eyes of the beholder."

He who had played such a great part in the planning of the renovation of the sanctuary was not destined to see the completion of his ideals for God's house. Rev. Taylor died while the workmen were still busy at the task and others brought the plans he had made to a beautiful reality.

The memorial service at his death was one of the first services in the renovated sanctuary. It brought an accolade of praise from fellow workers in God's work - from those who knew him and loved him and shared with the church, his loss.

Rev. R.V. Greer paid beautiful tribute at his funeral and was appointed interim pastor until God chose a replacement. In order to accept a full time pastorate in another state, he gave his resignation. Rev. Charlie Sandifer led the people during the next few months.

In July of 1967, Rev. Fred L. Crisp became pastor and immediately plunged into the intensified Christian work of the church. In October of that year, a revival was planned for the renewal of personal and Christian vows as well as the winning of the lost.

The worship of music was enriched by the addition of 50 hymnals . . . Audio Visual equipment was purchased for further enlightenment.

Rev. Crisp was very much interested in the work of the mission churches and inspired members into greater support and closer cooperation. The balance was paid on the piano for their use. (See Chapter on Church Missions)

He was also aware of the necessity of providing wholesome Christian recreation for the young people of the church family. A permanent recreation committee was formed to plan and coordinate relcreational activities and facilities. Basketball goals were erected and lights installed for night use of the facilities. A summer youth worker was employed at a salary of $1,000 to lead in this effort.

1968 was a memorable year - and a year of unforgettable loss. In March, the note to the Building and Loan was paid in full. Again the church was free of debt! Future contributions to the Building Fund would be applied to the balance due on the mission lot. In August, a final payment of $1250 was made and the mission was free of debt.

The lives of great men live on. Time cannot erase the influence they have aroused in the hearts of fellow Christians. Mr. Tom Summey and Mr. Brady Summey died during this year, leaving an example of loyalty and service to the cause of Christ unsurpassed in the history of the church. As an expression of love and appreciation, the Summey Memorial was established as a lasting tribute to their devotion to the church -- and to God for them. A steeple or bell tower was to be erected in their memory. The bell of the frame church again had a home - a place in God's house. It is said to have the most far reaching and distinctive tone of any bell in the area.

Another far reaching act of this year (1968) was the revitalizing of the Christian Education Fund. Students could borrow from this fund with no payment due until one year after graduation from the school of his choice. No interest would be charged for use of these funds. The Superintendent of the Sunday School, Chairman of the Board of Deacons, the treasurers of the church and Lewis Summey were appointed to administer the program.

This Christian endeavor extended through the following year. Recreational emphasis was intensified, improvements in parking lot and grounds were made.

Two towering events highlight the year of 1969. The last Sunday in August was designated as Association Building Fund Day. A pledge of $1.00 per resident member for 3 years was to be given to assist other Baptist Churches in building houses of worship. In 1935, the Christian cooperation given by the Home Mission Board Building Fund made the present sanctuary possible. The church could do no less than extend the same hand of Christian Cooperation to other churches in need.

How wonderful to walk where Jesus walked, to touch the rock beside which he prayed that darksome night in Gethsemane- how inspiring to see the river Jordan in whose waters our Saviour was baptized and the power of God became manifest - how humbling to see the tomb from which He rose triumphant over death - how wonderful it must be! Rev. and Mrs.Crisp know that wonder! In 1969, the church gave leave and financial support for a trip to the Holy Land. They walked the Holy path that Jesus trod. Their hearts, filled with wonder at the marvels about them, held a marvel all their own - the love and appreciation of their fellow Christians. As they watched the sun set over the far distant hills of Jerusalem, had they listened, I'm sure they could have heard the words of Jesus: "And a new commandment I give you, that ye love one another, even as I love you." They rejoiced that God's word was alive and aglow in the hearts of their people.

Trips are wonderful - but it was equally wonderful to get back home, back to the people they loved, back to the church they served. The new year brought many changes in the church - Jay Baker resigned after 25 years of dedicated service as chorister of the church. Curt Harrington served in that capacity for a short time -

replaced in 1971 by Harold D. Ellis who is now serving as Music Education Director.

"I was in prison and ye visited me." Remembering these words, the church contributed towards the erection of a chapel at the prison complex.

The Recreational Program was stressed - particularly for the summer months. Competitive softball teams were formed with practice and fellowship sessions. Shuffleboard courts were paved for recreational use . . . air conditioning was added for the 3rd floor of Vipperman Hall and the parsonage . . . Homecoming Day was changed from 1st Sunday in October to last Sunday in September . . . a bus was purchased for a renewed, revitalized bus ministry.

The pace of Christian activities continued at a rapid rate for 1971. It was a big year, a busy year. Who can measure the extent of accomplishments possible under consecrated leadership. The pastor truly "put his shoulder to the wheel" and led the way! His example of hard work and Christian enthusiasm has wrought much for God's work. One outstanding project was the micro-filming of the minutes and records of the past that they might be forever preserved - 200 years compressed into a reel of film less than 6 inches in diameter!

Plans were begun for the 200 anniversary celebration in 1972. 1772-1972, 200 years of "laborers together with God."

$1,200 was given to the Gardner-Webb Building Fund for the erection of a study room in the library at the college . . . the annex was enlarged - restrooms and recreation rooms were added . . . the children of Dr. Vipperman asked permission to replace the oil painting of their father in Vipperman Hall. The gift was accepted with thanks for their expression of love.

TOMORROW BECOMES TODAY

'Tho yet an infant born, the new year of 1972 has been filled with Christian activities. Plans are buzzing.

It was April, 1972 - but from all appearances it might have been 50 years before. It was an old fashioned ice cream supper, with lighted tables - Shades of sidewalk cafes in ole New York! The men wore black derby hats and the women wore costumes appropriate to the era. An old time 'song fest' added to the fellowship of the evening.

There was a museum - displaying items of a by-gone day - 'The Receiving Line' was a display of pictures of pastors from 1908 to the present time. The second table held old Bibles, a 1919 issue of the local newspaper and other photographs. Another held a replica of the original Brush Arbor Church, the log church prepared by Rudy Rudisill and old records pertaining to that period of the history of the church. Other tables held additional records, old hymnals, manuscripts from the pen of Dr. Vipperman, records - a copy of the Declaration of Independence. Old clothing of 1915-20 vintage - shoes, hats, dresses, bonnets, jewelry, purses, curling irons, brought back a long-forgotten day. There was an old pedal orgon with an oil lamp - and an old, old clock that had ticked away contentedly through the years.

Many items related to early living were on display - an old churn, a corn sheller, a cradle, dough trays, a dress pleater, a coffee grinder, iron pots and pans, smoothing irons, a candle molder, an old scrub board, horses' harness and a miniature old wood stove with pots. Of special interest was a showing of one of the original lights from the sanctuary. (See Notes About The Church)

To make it complete, a barrel of candies was provided for the children.

This was a community-wide project with a special invitation to all churches to attend this "showing of early frontier Americana". About 300 shared the evening commemorating the founding almost 200 years ago.

Another interesting program was the presentation of original skits by Peggy McCraw. These were factual, interesting and often humorous as the founders of the church returned to re-enact the scenes.

May 21 was "Old Fashion Day" and every member was requested to attend - dressed in an outfit of the twenties or before. I'm sure memories surged as the

worshippers entered. God's House with the plumed hats, bulging bustles and hightop shoes worn in that yesteryear. The men were regal with derby hats, bow ties, spats and cane from yesterday.

The "Birthday Bank" that played such an important part in the history of the church was put into action again. Each person was given an opportunity to contribute 1¢ for each year of his age to the reactivated Building Fund. What a glorious ingathering of gifts were placed on the altar! $111.72 was collected for God's glory.

Dinner on the grounds, under the same tall trees that towered over the Christians of a bye-gone age, for all the bustle-clad and bow tied people of the church and an old fashioned song-fest for an afternoon of fellowship made the day complete. Memories are made of these!

Other plans lie ahead for this memorable year. For the first time in all the glorious years of the past, a history is being compiled that the past might live again on the printed page. Hopes, dreams, labors, accomplishments and failures, these are recorded - but over and above all, it is a record of faith and truth - the heritage from the past, the opportunity of the present and the challenge for the future.

The 200 Anniversary Year ends at the Homecoming in September. Loving hearts and busy hands are planning and working for that day. This is the year - the big year. God grants such in the history of only a chosen few! 200 years of Christian service to be commemorated in the Homecoming Celebration! It staggers the imagination of mere man. Surely God has brought His people to this hour for a great purpose! Thus the tomorrows that had always lain ahead become today!

THEY LABORED FOR THE LORD

EARLY PAY FOR PREACHERS

Since ministers were someone ordained from their own members, the early churches felt no obligation to pay for his services. He did his job and expected no pay. Like anyone else, he had a farm or business.from which he gained a livlihood. The Sabbath belonged to the Lord - why should one be paid for service to God since the day already belonged to Him. Thus reasoned many of the early churches - expenditure reports of Long Creek Baptist Church show no pastor's salary until 1827. If anything was paid, it was raised by special "subscription" and not considered a part of the church offering. (No records exist that this was done until much later). Some churches collected a "bounty" for pastor's salary. Offerings were sometimes a coat or other article of clothing, corn, wheat, or stock to be deposited with the deacons for the preacher's use. Some were held for the preacher's use - and some sold and the cash used for general church expenses. When salaries were set, a yearly stipend of $10 or $12 was the average. A letter concerning the work of the early Baptist Church expresses the custom in this way: "By this sad neglect the poor ministers of the Gospel are necessarily obligated to follow their worldly avocations for the support of themselves and their families, which prevents them from reading the Holy Scriptures, meditating, preaching constantly and giving themselves wholly to the work - which weakens their hands, dulls their ideas, cools their zeal and of necessity are not so profitable to the churches, nor the cause of Christ in general." (

THEY LEFT BIG FOOTPRINTS

"Blessed are the feet of those who serve the Lord." There were many in the history of Long Creek Baptist Church. In the early days, consecrated and dedicated men were chosen to offer their 'gifts' among the people. From 1772 until 1827, preachers were chosen from the lay members with no formal religious training. This list of such preachers is far from complete. Many served without a record being made. Also, for some known preachers, no information on the family is available. The same curtain that dims the history of the church hides outstanding family records.

Julius Holland probably served as preacher more often than anyone during this time. He came to America as a young man with his father, Andrew Holland and two brothers, James and Moses. They settled on a land grant of 350 acres in Anson (now Gaston) County "on the South side of Long Creek of South Fork River about two miles from the mouth of the creek and a mile from the mountain." Their native land is unknown, but they were an English speaking family who came to North Carolina via an earlier settlement in Virginia. He married Mary Ann Gaston, daughter of another pioneer family. He was a worthy man greatly respected for his ability and high Christian character and work and was licensed to preach (the first) from the church in 1810. Once or twice he had charge of the church, asking for his release on February 16, 1811, that he might go where called.

He became founder of an influential family of descendents - active in every phase of church life. He was a pious man, ornament to God and friend of the poor.

The date of his birth is unknown but he died in 1814 and is buried in the cemetery of the church he loved. His wife, Mary Ann, lies by his side. The graves are marked only by a mound of rocks with no inscription. Only those who know the location can be sure of the graves. (1)

Another sharing the responsibility of preaching was Ruben Jenkins. He might have been the second preacher licensed from the church. Church minutes read: "On August 15, 1812 the church agreed to set Brother Ruben Jenkins forward to offer his gift among us." He belonged to a large family and came to North Carolina from a settlement in Virginia (probably the same settlement from which the Hollands came.) They settled on land south of Long Creek. He was married to Bettie Oakley. They had seven children. His character and Christian endeavor left its mark in the pioneer world of yesteryear. (2)

Jesse Holland: 1786-1856. Son of Julius and Mary Ann Holland. He was born into and grew up with the church. An interesting story is recorded (but not proved conclusively) of his marriage. His wife was Martha, daughter of Richard "Dickie" Hanks. Richard's sister, Nancy, has been claimed to have become the

wife of Thomas Lincoln and mother of Abraham Lincoln. He lived in his father's home near Dallas.

Church records show him to have been a capricious young man, often under censure by the church, but always returning to favor with God and fellowman.

He was a wealthy man for his day, owning much land and some slaves. He was active and liberal in the movement to create Gaston County. He donated the land for the town of Dallas - county seat for the newly formed county. The first sessions of the county court were held in his home.

He and his wife, Martha, died within a short time of each other and are buried in the old cemetery of the church. Six sons and three daughters were left to carry on the high ideals of the family. (3)

John Weathers: (Wethers or Withers in many records). The pioneer Weathers family came to the new land, via Dinwiddie, Virginia. They settled a few hundred yards east of Long Creek Church. His nationality was unknown (not German, as many were.) He was married twice (—— Foreman and Rosa Stanberry) and left 14 children to carry on the family tradition.

Several of the sons, served in the Revolutionary War. One returned with smallpox, called out to his father and asked to be isolated because of his illness. The gentleness in his father's heart forbade such severe treatment. He took him into his home and cared for him until he died. One sister, also, died of the illness. (4)

James Weathers: Oldest son of John and Rosa Weathers. Little is known of his life except that he served in the Revolutionary War. He evidently had legal training (source unknown) and was better educated than the average young man. He was instructed to draw up the will of Zachariah Spencer, one of the wealthiest and most influential pioneer settlers. (5)

James Brumfield: Rededicated his life to complete Christian service in Richmond, Virginia. He was a cabinet maker by trade. He was a man of small literary attributes and was rather a poor preacher. His conviction lacked depth. He favored all doctrines of the Association and taught along these lines, therefore, he contributed much to the cause of Christ among the early churches. (6)

James Lewis: Born in 1780, left the valley and lived in Virginia until 1807 when he became a Christian. He had a fair education - with some knowledge of Latin. He was ordained from Mill Creek Church, York, South Carolina and was married to Annie Witherspoon. His early work was as a missionary among the Catawba Indians near Lancaster, South Carolina.

He died in 1834 of typhoid fever, leaving a family of deeply consecrated Christians zealous in the work of the Lord. He was about 5' - 8 or 10" tall, of a round, heavy build, large chest and dark hair, with dark hazel or brown eyes. His manner was pleasantly affable, his speech was fluent. This, combined with his sound doctrine, made him an outstanding preacher of his era. (7)

J. Blackwell (Joel or John): They are said to have been brothers, both served in Revolutionary War. They lived in the Green Creek section of what was then Rutherford County and were leaders in the formation of the Broad River Association. Records of Long Creek Church list only J. Blackwell, hence it is impossible to determine which brother served there. (Possibly both did at various times - both referred to as J. Blackwell - such is the inadequacy of early records.)

Joel's style and manner were of sing-song character. He was of robust, heavy build. Neither were considered able preachers, but were devotedly pious and useful in the times they lived.

It is said of John Blackwell, "The old preacher is a good man, but not gifted." (8)

Jacob Holyfield: Little is known of his life or qualifications as a minister. He was active in 1808-1811 in the pioneer work of the Broard River Association. He continued active in the French Board and Catawba River Association at various times until 1841. His efforts in this area deem him worthy of remembrances. (9)

There were others, faded and dim through the obscure years. To each of them, we owe a profound appreciation. They lit the torch that has burned through the succeeding years.

In the early churches, the 'lay' preachers could teach God's work, but they could not administer the Lord's Supper, baptize or perform marriages. These sacred duties were left to the visiting preachers or missionaries who preached on a "circuit" basis. Funerals were sometimes preached months after the deceased had been buried. It was not forbidden that lay preachers conduct funerals (many did) but often families preferred to wait.

With the impatience of youth in love, the young pressed for "full preachers" endowed with sacred and legal power to perform marriage rites. To qualify for this divine obligation, the man called must be tested and found true to the charge. The practice of calling men who had passed this test and been called by God to the service of preaching soon spread throughout the churches. The minutes of the Carolina Baptist Association of 1924 describes the early preachers:

> "These men were flaming evangelists, going everywhere proclaiming the gospel of Christ as God's only means of saving a lost world. None of them made any claim to scholarship and some of them had only the bare rudiments of an English education; yet they were men of God and went forth with a conviction that God had called them into the ministry. This conviction made them stalwart and filled them with that burning zeal which accounts for the rapid progress made by Baptists in that early age." (10)

Early Preachers

These were first called by God, then by the churches for Christian leadership:

Brother Bolin T.. Kirby	1827-1832
Elder John Lowe	1832-1836
John Mullinax	1836-1838
T.K. Pursley	1838-1839
W. Noland	1839-1840
J.M. Thomas	1840-1841
Wade Hill	1841-1847
M. Mullinax	1847-1848
J. Suttle	1848-1849
John D. Durham	1849-1851
No pastor listed for	1852-1853
A.J. Cansler	1854-1855
R.P. Logan	1855-1856
A.J. Cansler	1856-1857
Wade Hill	1857-1859
J. Suttle	1859-1860
R.P. Logan	1860-1861
A.J. Cansler	1861-1866
C. Dickson	1866-1867
E.A. Poe	1867-1868
G.J. Wilkie	1868-1869
G.M. Webb	1869-1882
R.L. Limerick	1882-1883
Joseph A. Hoyle	1883-1886
S.D. Brown	1886-1887
G.M. Webb	1888-1902
B.M. Bridges	1902-1904
W.B. McClure	1904-1906
Joseph A. Hoyle	1906-1908
C.M. Robinson	1908-1909
H.B. Chronister	1909-1912
G.P. Abernethy	1912-1915
C.M.Robinson	1915-1916
I.I. Newton, Supply, few months	1916-1917
Elliott Stewart, Supply, few months	1916-1917
J.L. Vipperman, D.D.	1917-1923
W. T. Howell	1923-1924
W.W. Rimmer	1924-1927
J.B. Payne, Supply - 2 months	
E.G. Ledford	1927-1929

J. W. Kesterson	1929-1930
C.E. Phillips, D.D.	1930-1936
J.L. Vipperman, D.D.	1936-1957
Carlton Williams, Supply, few months	
Donald Keyser, D.D.	1957-1959
James S. Taylor	1959-1966
A.V. Greer, Supply, few months	
Charlie Sandifer, Supply, few months	
Fred L. Crisp	1967---

Bolin T. Kirby 1827-35

First 'called' preacher to church. He was ordained at Bethesda Church in 1831 - but had been preaching several years before. His personal code of conduct often brought censure from the church. After leaving Long Creek, he assumed leadership of the Macedonia Baptist Church. He, who was once a minister of great promise, sank down in the mire and filth of intemperance and became a scoffing infidel. His intemperance was brought to the attention of the Association. He was dismissed and the church dissolved by the Association. His record shows 36 baptisms during his term at the church. (11)

John Lowe 1835-36

He first appeared in Baptist records as a delegate from Mount Ruhama in 1829. He came from a Christian family living near Iron Station - The family later moved to Huntersville, North Carolina. His father donated the land on which Sharon Church is built. He was respected as a man of integrity and served the Master with faithfulness. (12)

T.K. Pursley 1838-39

He was a native of York, South Carolina - ordained in 1836. He was married to _ _ Morgan. In 1840, he moved to Georgia, where he lived to advanced years. He lost one arm but continued active in service. He was uneducated with only moderate talent. What he lacked was more than filled by his zeal in service. Although slowed by infirmity, his later years were filled with continued service to his Master. (13)

Wade Hill: 1841-47
1857-59

He was born in 1813 in Rutherford County - married Emma Ledbetter. He was baptized in 1837 and preached his first sermon one month later. He was ordained into full time ministry in 1839. Although largely self-educated, he was one of the ablest preachers of the day. The high character he acquired as a preacher was due, under God, to his deep piety, sound sense and unceasing effort to educate himself.in his chosen field. As a man and as a preacher, he had few equals. He was sound in doctrine, knowing and teaching the truths of God's word. His delivery was unique - marked by an almost stern solemnity and deep earnestness. In 1844, Alexander Stroup attended preaching at Long Creek Church, came home and told his mother he had heard the best sermon he ever heard, and one of the finest looking men he had ever seen had preached the sermon. That was Reverend Wade Hill.

He was a gifted and eloquent writer. His letter of love - subject "Domestic Missions" - recorded in History of South Fork Baptist Association was a masterful challenge to the Christians of his day.

He was filled with missionary zeal and was a strong arm for other young ministers and was a council of wisdom to older churches. His life followed his missionary zeal, he made liberal contributions to missions - home and foreign. He was a missionary from Board River, Green River and Kings Mountain Associations.

There is an item of history during his ministry at Long Creek that will be of interest: Deacon Weathers concluded he would move to the "West." As he was old and not likely to live much longer and there was no Baptist Church near his intended location, he requested Rev. Hill to preach his funeral service before he left. This he did, the Deacon was present, sitting in the pulpit to hear it. The sermon was such as would be delivered on the death of a good man, and a Christian. The Deacon did not move to the "West" but lived at his home place until his death. I do not know whether or not there was another sermon at his funeral.

He was above average in size - over 6' - over 200 lbs. - dark hair and eyes. He was extreme on temperance and zealous in mission spirit. He died in 1878, leaving a son who followed in his footsteps (possibly other children). *(14)*

Madison Mullinax 1847-48

He was a native of York, South Carolina. He was intermarried to Roxanna Spears. A happy home life was reflected in his Christian service. It was said of him, "We trust the exhibition in his life of usefulness in connection with the ministration of the Gospel, will long be unto us living epistles known and read of all men."

He was of irreproachable character. (15)

J. Suttle 1848-49

He was a native of Rutherford City, in 1827, baptized by J.M. Webb in 1846. He was married to Miss E.E. Blanton. She was a worthy companion and contributed much to a happy home. He was a man of strong impulse with great confidence in God's blessing on man's effort to evangelize the world. He did what he thought right with zeal.

He was a man of little education but possessed a native intellect to interpret impressions. He stressed salvation before it is too late.

He was interested in missions and carried the word of God to the destitute area Northeast of King's Mountain Asssociation. He was a faithful and devoted servant and played a great part in the spiritual development of "backward" areas. He was paid a salary of $20 per month. A circular letter on "Missions" written to the Association in 1855 laid a foundation for establishment of missions among early Baptists. A similar letter in 1859 on "Prayer" presented a new concept of the relation between God and His people through prayer. (16)

John D. Durham 1849-1851

He was a native of Rutherford County - married Miss Mary Trout. He was active in work of the Broad River Association- pious and devoted Christian worker. His family reflected his beliefs and teachings. He is said to be related to Ex. President Jefferson Davis of Southern Confederacy. His death ended a long and useful service to the work of God's Kingdom. (19)

Alexander J. Cansler

1854-55
1856-57
1861-66

Brother Cansler labored in the Association from 1860-1867. He was a graduate of the University of North Carolina in 1847. Designed by his father for the law, his whole life was changed when on September 7, 1847, he married Mary Ann Martin of Wilkes County- "an amiable and accomplished lady and devoted Christian." Being converted, he was baptized by Rev. Wade Hill. He rendered valuable Christian mission service through three Associations:

1. The Broad River - until 1856
2. Kings Mountain - until 1860
3. Catawba - until 1867

He was active during a period of much doctrinal discussion with no attempt at eloquence in diction or rhetorical figures. When speaking on Infant Baptism, he spoke "Oh, those Methodists, those Methodists. They are so green it is a wonder the cows have not eaten them long ago. Going about the country sprinkling babies and telling people it is in the Bible." Commenting with a Methodist minister from the congregation, he said, "Everytime you show me infant baptism in the Bible, I'll show you Yankee Doodle written below it."

The Methodist preacher replied, "You know there's no Yankee Doodle in the Bible."

He retorted, "Neither is infant baptism."

He was an able expositic - a good preacher. He was of considerable bulk, verging on corpulency - jovial by nature - a hearty laugh. Being of German descent, his speech reflected some of the native idioms. He was an ardent pipe smoker - realizing tobacco was his sin.

In 1867, he moved to Arkansas where he died in 1872. His diary shows he baptized more than three thousand people. His Circular Letters written for the Association on "Fellowship of Churches" and "Comments on the Lord's Supper" are very elaborate and worthy of preservation. (18)

R.P. Logan 1810-18882

He was licensed to preach in 1839 - married to Belinda Gladden. His efforts were hindered by lack of education, however, he was popular and useful as a disciplinarian and explanatory preacher. About 1867, symptoms of absent mindedness were noticed and soon after insanity overtook him. He died in 1882. In his useful years, he was a faithful and useful minister. (19)

E.A. Poe 1867-68

He was a well-educated man - college graduate - teacher in school at Dallas. He was a writer of some note and has recorded for the future the achievement of many of the early churches and the pastors who served therein. Within the Association, he wrote and circulated pamphlets that quelled dissension and brought greater harmony to the churches. (20)

G.J. Wilkie 1868-1876

He was born in York County, South Carolina in 1804 and died on Christmas Day, 1884. He was a grown man when baptized (40) and ordained when he was sixty. He was appointed a missionary from the Catawba River Association. He was active in the installation of 8 churches and was moderator of the Association on several occasions.

Being a man of means, he accepted what pay the churches chose to pay. He was often criticized for this. He was considered by many to be the most influential man in the Association. His logical mind produced sermons that were the best of the time - but long.

He was jovial by nature. Upon meeting a friend whom he had not seen for some time, the friend, remarked, "What a surprise, I heard you were dead." He laughed and replied, "Yes, I heard it, too - and just as soon as I heard it I knew it was a lie." He is said to have organized more churches than any other preacher.

He classed himself as an old style, unlearned preacher. This was not at all true. Though unschooled, he was considered a man of a high order of common sense. Probably his biggest short coming was his failure to closely examine the Scriptures - and preached as he believed they were - rather than being sure of what they actually were. He considered it his duty to preach and baptize all who

professed to receive it - what they became afterwards was no concern of his. He never turned anyone out of the church.

About 1837 he became heterodox in the faith, advancing "free will" ideas. He was discarded as pastor, moved to South Carolina and identified with Methodists. He was disciplined for intemperate habits and some years after died in disorder.

He wrote circular letter in 1828. "Wherefore Thou art no more a servant but a Son, then an Heir of God through Christ." *(21)*

G.M. Webb 1831-1917

He was baptized by his father, Reverend J.M. Webb in 1844 (1802-1854) and licensed to preach in 1863. His father was a dynamic preacher of the pioneer era - active in all phases of church work - clerk, moderator, writer and speaker on many occasions for the Association. He was a former member of the North Carolina State Legislature and his delivery of debates and sermons was most outstanding. G.M. was one of 16 children, born into his home. He followed his father's footsteps in Christian service - also clerk, moderator, speaker and writer for the Association.

He was married to Priscilla J. Blanton, a worthy Christian who shared the aims for his life. With little opportunity for formal schooling, he was largely self taught the doctrines of theology by his father. He soon developed a command of language and became a brave and daring speaker -- boldly declaring the truth of the scriptures.

Feeling his own lack of early literary training, he was a strong advocate of ministerial education. He was the power behind the formation of the Female College in Shelby.

His son, E.Y. (Yates) Webb and O. Max Gardner, governor of North Carolina, carried out the greatest wish of his father's heart - the establishment of Gardner-Webb College as a Christian educational college for the youth of the area. This son served as a federal congressman, and later, a federal judge in North Carolina.

The younger Webb, (E. Yates) also was for a number of years a member of the Board of Trustees of Wake Forest College.

In 1865, he was appointed Sunday School agent with the responsibility of visiting all churches to form a Sunday School - or strengthen existing organizations. The report of his work is filled with the pathos and tragedy of the afternath of the Civil War. Only 6 new organizations were formed.

In 1869, he wrote the circular letter to the Kings Mountain Association entitled "Design of Baptism." In that article, he enunciates the Baptist position on this ordinance.

This letter is recorded in the minutes of the Kings Mountain Association for 1868. It is described as "simple, easily understood, comprehensive, and of much practical value." (22)

He accepted the pastorate at Long Creek Church in 1880, for the salary of $41.00 per year. Under his guidance and leadership the frame church was built and people led into a new era of Christian experience.

J.A. Hoyle 1883-1886

He was born in Burke County, North Carolina - the son of a school teacher. Under his father's tutelage, he progressed rapidly in the studies of orthography, reading, writing and arithmetic. He was married to Ellen J. Crowder - moved to the country and was a farmer until 1878. His license to preach was granted in 1881. He was a man of energy and preached as he lived - with sincerity, honesty and zeal for the task.

He was at first a Methodist but was baptized into Baptist Church in 1880 and ordained in 1882. Always interested in new churches, through his efforts, more were founded - and new buildings erected than any other preacher. His doctrines were sound and he sought to bring the Gospel into the most remote areas.

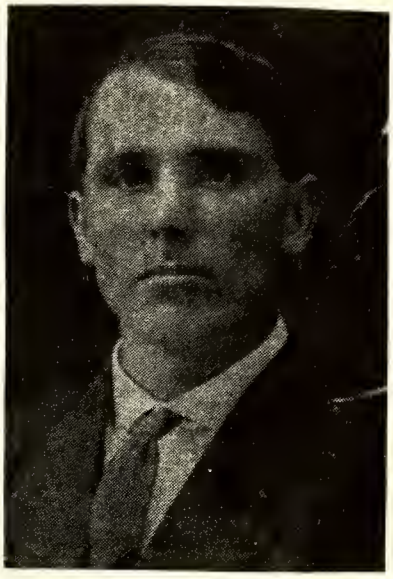
It is said that he baptized more than any other minister of the Association for a similar period. (23)

W. B. McClure 1904-06

He was ordained in 1880 - a man of above average ability and intellect. Ill health forced his absence from many of his services. This greatly hindered the advancement of the church under his charge. When able to serve, his record is most outstanding. (24)

G.P. Abernathy 1912-15

Nothing is known about his life or his family. His record shows sermons of great spiritual insight. He formulated a "Covenant for Baptist Churches" expressing the close relation between God to man - and man to man.



An outstanding sermon on "Means of Consecration" presented the aspect necessary for successful Christian living. Prayer . . . Bible Reading . . . Abstinence . . . Clean in Speech . . . Giving of Means . . . Helping and warming others . . . Soul winning. His motto was: "If ye do these things, ye shall never fall." II Peter 1:10

Judson Lazarus Vipperman D.D.
Born in Surry County, near Winston-Salem, North Carolina on May 10, 1877 into the home of Elizabeth N. and John Henry Vipperman, both devout Christians. From his father, he acquired a deep desire for the truth of God's Word and from his mother, the inspiration to seek it - and after finding it, to continue the long years of self-preparation to impart it to others. He became a Christian at the age of 11 and experienced a call to preach at the same time. He was baptized at the old Hollow Springs Baptist Church and preached his first sermon to a large congregation less than a year later. He was known as the "Boy Preacher". Having already been licensed to preach, he was ordained into full time ministry in 1897 at the age of 20.

His parents were wealthy in spiritual assets but depended upon the meager salary of a Baptist Minister for a livlihood. Hence his education was derived at his own expense. He attended the public schools and academies of his native state and was one of the youngest students ever to enroll at Baylor University in Texas. Possessing a most remarkable mind, and being a devoted student, he readily mastered the standard courses leading to the degrees of A.B. and M.A. So complete was his knowledge of Greek at the age of 16, he was qualified to give instruction in that language. Before he was twenty, he had read the Greek New Testament twice.

He passed the four-year course in English Bible under Dr. B.H. Carroll and was an ardent student of his theological works for fifteen years. While studying here, he lived in Dr. Carroll's home and under his expert tutelage became a profound

historian and Bible scholar. He was regarded as a son by Dr. and Mrs. Carroll and he found in this home the love, respect and other qualities that are a vital part of childhood memories. Dr. Carroll said, "I have prayed for an Elisha, and believe I have found him in you." Dr. Vipperman recalled with fondest thoughts the many nights spent in Biblical discussions with no regard of time, the glorious hours expounding, searching and eventually finding truths that have shaped the way of thinking of our entire theological world. He recalled Dr. Carroll stroking the long white beard as they paced through a midnight problem. "Dear son, I believe you're right, why have I never seen that before." He assisted Dr. Carroll in the writing of his Expositions of the Gospels of every book of the Bible. The references in the "English Bible" are the works of his heart. At Baylor, he became the classmate and life-long friend of the late Dr. George W. Truett.

Leaving Baylor, he went to the Southern Baptist Seminary at Louisville where he became a special student and Greek scholar under the greatest of all Greek tutors, the late Dr. A.T. Robertson.

He was always a great debater and defender of the faith. He defied any man under heaven to prove by the Scriptures that he was wrong in what he believed and taught. He felt he must some day stand before God and the Holy Angels and give an account of his ministry. If any man could prove him wrong, he dared him to do so, and if he could not, then such a man must be responsible to God for himself and all others he had deceived. This led to many debates, many "battles" to prove his rightness, but he never backed away from any of them. Armed with the truth, with his ammunition marked and outlined in the Bible, he entered joyfully to the fray, emerging victorious in every instance.

A little known incident came about because of his firm stand for the truth. Upon one such occasion, he was the object of much name calling by the opponent, (not really an opponent, for although Dr. Vipperman had agreed to debate "anytime, any place," the opponent backed down and the debate never took place.)

His foe stated he was "like a pot bellied stove that spouted much smoke, but little else." This was a challenge his fighting spirit could not overlook. Some

time after the debate was called off - at the opponent's request - Dr. Vipperman was returning from a consultation with a member. It was late and the road was completely deserted. Two masked horsemen forced his buggy from the road. At pistol point, they bound and gagged him, saying, "Next time we'll shut your mouth for good." The horse found the way home and he was unharmed by the incident. The threat, of course, was an idle threat, for there were many 'next times.' There were other threats, other dangers - but he went boldly about his Master's work - surely God was his shield and defender.

Dr. Vipperman was so very sincere and scriptually sound in doctrine that he was consulted by theologians and Baptist leaders. His advice and information has opened new channels of Christian thought and study. It has been said, but not claimed by him, that if the Bible were lost, he could come as near writing it again as any man in the world. This I believe with all my heart.

He was awarded the Doctor of Divinatus degree from Mississippi Baptist College while serving as pastor of the First Baptist Church, Columbus, Mississippi. These years were rich and rewarding, but in 1908, his heart called him to the First Baptist Church in Spencer, North Carolina where he labored until 1912. Various other churches of that area were fields of service for many years. His own pastorates and brother associate churches were blessed by his ministry.

In 1917, he began a long and very effective ministry at the Long Creek Memorial Baptist Church in Dallas, North Carolina . These churches hold tender places in his most precious memories. His love for this church was one of great and indescribable devotion. He loved the church and the people . . . and the people of Gaston County. He said, "When I die, if you could turn my heart over, you will find the words, 'Dallas, Gaston County and Long Creek Memorial Baptist Church'written there." He wanted this church and his Baptist people to be the best informed church and people in all the world. He labored among us -- instructing us personally in the choice of books . . . and by looking at a cover he could tell immediately its worth. He did not like the revision of books because the strong points were taken out. He was in great demand as a Study Course Teacher

and in teaching, he would read the book until he had mastered it completely, thereby making it so plain anyone could readily understand it. One could not sit in his class or hear his preaching without being fully convinced he believed it with all his heart. He knew Him, whom he had believed, and therefore spoke with authority. He knew the TRUTH . . . was in sympathy with it and hence was able to make its teachings plain.

His influence could not be confined to his own church as others came from far and near for information and advice.

Dr. Vipperman has been accorded great honor in every theological field. He was chosen as Chaplain of the day to the Prime Minister at the dedication of King's Mountain as a National Military Park. His life was included in "South Carolina and its Builders." This biography lists achievements far too numerous to mention here - each a tribute to his keen intellect and complete mastery of God's word. His prayers are recorded in "America Prays" - an anthology of prayer of Consecrated Americas. He has been paid tribute by the great figures in the Baptist Christian life:

Dr. A.T. Robertson referred to him as "The Incomparable Vipperman." Dr. Provine, President of Mississippi College, says of his work among the students of his college, "The series of lectures Dr. Vipperman delivered here were the greatest ever presented to the faculty and student body. He both glories and excels in exegesis. He is dogmatic concerning the eternal verities and doubt has never clouded his vision or marred his message."

Behind every great man there stands a great woman! He married Blanche Orrender, to her must go credit for the "other half" of life's responsibilities - maintaining the home and caring for the children. I'm sure she spent many lonely days and lonlier nights, held fast by the bonds of love that existed for her home and family. No one recognized this more than Dr. Vipperman. We were once discussing an article of praise concerning his work from the local newspaper. Big tears dimmed his eyes as he said, "Just half of this is me, the other half is mama." Unfortunately, she was not strong physically and her illness prevented full parti-

cipation in many of the activities of his life.

Although each of the five children is successful in his own field, it was the greatest sadness of his life that none chose the ministry as a profession. Very dear to his heart were the many Judsons that were his namesakes. Our own church and others of the area were blessed by their Christian service, "Even unto the ends of the earth." Judson Leonard, one of those chosen to hear his name, gave years of service on the mission field in Thailand.

"Go ye" was very real.

During his long years of Biblical study, he acquired a personal library of more than ten thousand volumes. Ancient manuscripts, copies of Scriptures, Expositions and References in Greek and Hebrew were dog-eared from constant use. Marginal notes and reference marks attest to their use. Even more than he owned, he has given to others through the years.

A severe infection forced the amputation of his left hand but the black gloved hand he wore became such a part of him, it was not a handicap.

Returning from a visit with a son in New Mexico, he was striken with a near fatal illness and was destined never to preach again. Tearful hearts accepted his resignation on December 1, 1956.

In the old cemetery beside the church he loved is an area enclosed with a low cement wall. He had chosen this site for his burial place "that I may be forever with my people." Fate decreed otherwise and after an extended illness and prolonged hospitalization, he died near his children in Greenville, South Carolina and is buried in that city.

On February 10, 1957, the church proclaimed him Pastor Emeritus - he will always live in our church - but more - much more, he will always live in our hearts.

In spite of his greatness - or because of it, his happiest moments came from sharing the simplest things with those he loved.

On September 10, 1965, a special memorial service was offered the Lord in his behalf. Those moments, filled with joy at having known his greatness and sadness beyond words at losing him will always be remembered by those sharing them.

On a motion by Roy Mayberry, the Educational Building was named Vipperman Hall as a lasting memorial, dedicated to his memory and God's glory forevermore.

To all the accolades throughout his long and busy life, he had only one remark that he often repeated from his heart. " My one deep regret is that my people might never know how much I love them."

Such is the heart and mind of a truly great Christian, Dr. J.L. Vipperman.

Wade W. Rimmer: 1924-27

Born in Statesville, November 6, 1877, son of J.W. and Molly Brady Rimmer - and died on June 19, 1952. He was married to Vester Rankin on May 14, 1899. Three sons and five daughters survive this marriage.

He was ordained at the Hickory Grove Church in 1920 and began his ministry in the South Fork Association, preaching his first sermon at Mountain View Church.

Soon after his acceptance into the ministry, he began to study in earnest and never ceased to be a student. He acquired a library of more than 6,000 volumes, every book of which he read and nearly every page has marginal notes in his hand. He traveled widely in this and nearby states preaching and singing in revivals.

His deep convictions and strong doctrinal sermons have exerted an influence long to be felt in the fields of his labors.

After entering the ministry, he entered South Fork Institute at Maiden to prepare himself for the new work he was doing. For four years, he lived on a farm belonging to Billy Keener near Lawings Church where he farmed, rent free, in the off hours from school.

Until 1915, he served five churches, several simulatneously. From that time until his death in June of 1952, he served many churches in the area. He helped organize many new churches. The land on which the Mariposa Church is built was given as a memorial to him by R. F. Craig. In 1952, the minutes of the South Fork Association were dedicated to his memory and his picture appeared in the front of the book. Such was the tribute of his fellow workers to this great and venerable man of God.

Elliot G. Ledford 1927-29

Rev. Ledford was born May 4, 1884 in Georgia and died February 29, 1929 while pastor of Long Creek Memorial Baptist Church. Married Lillie Gibby in 1906. The Christian example and teaching in the home was extended to nine children - all of these are living now.

Rev. Ledford was pastor of many churches in the mountain areas of North Carolina - and of Valley Falls and Enon Baptist Churches in Spartanburg, South Carolina from 1924-1926. Children and grandchildren of this dedicated couple continue in God's work through the church. Their lives are a memorial

to the influence of the teaching and example of the home. Such an influence is truly a blessing to God's Kingdom!

J.W. Kesterson 1929-30

He was born in Cool Creek, Tennessee on July 22, 1872 and married Lula Cowan of Webster, North Carolina. His training in religious education was from Sylva Collegiate Institute.

Little is known of his life except that he is survived by two sons, James and Jeter, both of whom now live in Florida.

Carmie Everett Phillips, D.D.
1930-36

Dr. Phillips was born July 6, 1896 - died December 6, 1949, born again August 16, 1908.

He was the son of Columbus A. and Ollie Wilson Phillips and married Junnie Bell Hoyle on November 19, 1916.

Dr. Phillips received his early education at Piedmont High School and Business College at Lawndale, North Carolina. He also attended Hamilton College of Law, Chicago, Illinois and completed studies in law at LaSalle University, Chicago.

Having been called to the ministry, Dr. Phillips abandoned his pursuit of law and received his preparation for the ministry at the College of Divine Metaphysics of Indianapolis, Indiana, graduating with the degree of Doctor of Divinity.

Licensed in his local church in 1919 in Cleveland County, he entered Conference classes and was ordained an elder in 1923 in the Methodist Church.

In 1929, Dr. Phillips resigned as a member of the Annual Methodist Conference and united with the First Baptist Church in Bessemer City, North Carolina in 1930. He was ordained as a Baptist minister on July 30, 1930 and served as assistant pastor to Dr. C.J. Black in that city. He was called as pastor at Long Creek Memorial Baptist Church, Dallas, North Carolina on July 13, 1930 and served there until May 17, 1937. He was called to Temple Baptist Church, Gastonia, North Carolina, August 1, 1937 and served there until April 1948 when ill health forced him into retirement.

Dr. Phillips had a most dynamic personality, possessed of the ability to make a favorable impression at the first meeting. He was also a man of sentiment realizing the value of items that have little worth within themselves but are priceless because of their implied meaning.

His work was greatly enhanced by the loving cooperation of his wife. Their united services bridged a difficult time in the history of the church. Their relationship was of mutual faith and love in service for the Master.

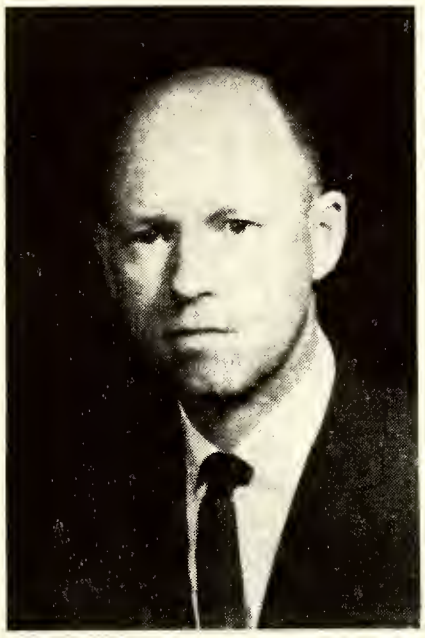
Such a deep abiding faith cannot be contained in one lifetime. Their example of Christian living became the foundation of the lives of their children.

There were five children in this Christian home. Children and grandchildren are still members at Long Creek.

Through them, Dr. and Mrs. Phillips continue to bless the church that was their chosen area for Christian service.

Dr. Phillips was a 32nd Degree Mason, a member of the York-Rites bodies in North Carolina and belonged to the Dallas tribe of Redmen.

Donald B. Keyser, D.D.
1957-59



Dr. Keyser is the son of Mr. and Mrs. Bernard Keyser of Ottoman, Virginia. He earned an A.A. degree from Campbell College in 1943 and a B.A. degree from Wake Forest University in 1945 - graduating cum laude. He was awarded a B.D. degree from Southern Baptist Seminary in 1948 and a Th.D. in 1955.

He was married to the former Betty Bell of Statesville in 1945. Our hearts shared his sadness in her death in March of this year (1972). Three children are a part of this family group.

Dr. Keyser was a student pastor in Indiana while at the Seminary. His major studies have been Bible and church history. He was pastor of Hollsboro Baptist Church, 1951-1957 and at Long Creek Memorial Baptist Church, 1957-1959. He also served as Moderator of Columbus Baptist Association for two years in early 1950's.

Since 1959, Dr. Keyser has been an Associate Professor in the Department of Religion at Campbell College (his alma mater). He was elected for membership in ADK (Leadership fraternity).

He has continued active in the preaching ministry - serving through 1967-68 as founding pastor of Memorial Baptist Church, recently established in the Campbell College community.

James Samuel Taylor
1959-1966

Born June 7, 1921 in Hamilton, Tennessee, the third of seven children of George and Mattie Shockley Taylor, he attended the public school at Hixson, Tennessee. Upon graduation, he entered Carson-Newman College, graduating cum laude with a BA degree in English-Speech. The Bachelor of Divinity degree was earned from Southern Baptist Theological Seminary at Wake Forest. He entered the Bowman-Gray School of Medicine - Department of Pastoral Care, earning a Certificate in 1955. Returning to the Seminary at Wake Forest, he was granted a Master of Theology degree in 1959. He continued his training by a two-year's tenure as Teaching Fellow to Dr. John T. Wayland - Department of Church Administration, also at the Seminary.

He served from 1942-45 in the U.S. Army Air Force. In the Pacific area of conflict he was decorated with the Air-Medal and three Oak Leaf Clusters.

He was married to Edith Lucille Fairchild in 1943 and they have one daughter.

His service includes missionary activities in East Tennessee and pastorates at West Hill Baptist Church and Long Creek Memorial Baptist Church. His death in 1967 was a great loss to his church. Although his service was limited in time, his life earned glowing tribute from those who knew him. He plowed a straight row with calmness, courage and goodwill for all. As a friend, a fellow worker, and as a leader, he was always calm, uncritical, thoughtful and dependable. He knew the art of depending on God to work things out for His glory. His quiet manners were born of a deep spiritual insight which he shared in his preaching, teaching,

counseling and in daily conversation. He was concerned with people in every walk of life. He dedicated himself to helping others find something beyond themselves.

The spirit of Christ surged through his heart as he obediently followed God's guidance both in the preparation for, and in carrying out God's Kingdom work. He sought to glorify God and not himself in proclaiming the gospel. He had an understanding of human personalities that far exceeded his years.

Fred C. Crisp

1966 ---

Rev. Crisp was born in Gastonia on August 1, 1923, the son of Mr. and Mrs. A.O. Crisp. He was educated in the city schools of Gastonia, was graduated from Gardner - Webb College with a AA degree. In 1950, he was awarded a BA degree from Wake Forest College. A BD degree from Southeastern Baptist Theological Seminary was conferred upon him in 1954. He did graduate study at Dorothea Dix Hospital in Raleigh, North Carolina, and School of Pastoral Care at Baptist Hospital at Winston-Salem, North Carolina.

His military service consisted of two years of naval duty during World War II.

He is married to Odessa Brannon of Gastonia. Two children - both adults - are a vital part of this family. His first pastorate, 1949, was a small church of about 35 members; Kittrell Baptist Church in Kittrell, North Carlina; Bethlehem

Baptist Church, Youngsville, North Carolina, 1950-1954; Hopkins Chapel Captist Church, Zebulon, North Carolina, 1950-1953. Helped organize and was first pastor of Boulevard Baptist Church in Raleigh, North Carolina, 1954; Churchill Drive Baptist Church, Shelby, North Carolina, 1954-1961; First Baptist Church of Grover, North Carolina, 1961-1967; Long Creek Memorial Baptist Church, Dallas, North Carolina, 1967 - Present.

Rev. Crisp has an enthusiasm for God's work. His deep interest inspires others to 'go a little further.' He enters whole-heartedly into the task at hand, asking God's leadership and following the deepest precepts thereof. May God continue to bless him as he leads his people into a future of even greater Christian accomplishment.

Numbers are important only as they represent growth, achievement or endeavor. Numbers of church enrollment, per se, are worthless - yet they measure the success or failure of the church in its most important mission - winning souls to Christ. This is the God-given challenge of every church that has ever taught "Christ and Him crucified and resurrected to live again." Christ might have said, "Long Creek Baptist Church, go ye into all the world and preach the Gospel."

From 11 to 600 -- and 200 years -- not a spectacular record - but remember - much of those 200 years was spent in a struggle for survival - pioneer existence for the church was hard - life was hard - and at times it seemed the church must fail against the forces opposing it. So deep was the ebb that at one time it was said of the church, "Long Creek had at times only its name, for there were no signs of life." (15)

About this same time, one faithful member, Lavina Baldwin, walked from her home on Modena Street in Gostonia to worship at the church - but she was all alone. She waited - and prayed - and worshipped from the steps of the old frame church. She prayed that God would cause the people to care enough to renew the worship at His House. Such faith was not to be denied. God's will was its way - and faith survived.

More than numbers, the faith that has spread around the world from this source is an important factor. With these facts in mind, we can appreciate the statement "from 11 - to 600."

The following table shows the growth each year and the number of baptisms of each ministry.

Did you ever really stop to think that through the years more than two thousand souls have been won to Christ through the church. Their impact upon the world is impossible to even estimate. "Wondrous are the ways of the Lord."

Pastor	Years of Service	Baptisms
G.P. Abernathy	1915	10
C.M. Robinson	1916	7
Dr. J. L. Vipperman	1917-1923	110
W.M. Howell	1924	33
W.W. Rimmer	1925-26	23
E.G. Ledford	1927-28	81
J.W. Kesterson	1929	3
Dr. C. E. Phillips	1930-36	127
Dr. J.L. Vipperman	1937-1957	302
Dr. Donald Keyser	1958-59	56
James Taylor	1960-66	99
Fred Crisp	1967	78

ORGANIZATIONS

OF

LONG CREEK MEMORIAL BAPTIST

CHURCH

1. Sunday School
2. BYPU - (BTU)
3. W M U
4. Brotherhood
5. Vacation Bible School
6. Ministry of Music
7. Mission
8. Bus Ministry

SUNDAY SCHOOL

"Man was not made to stand alone." Preaching - no matter how inspirational, how uplifting, how ennobling it might be, cannot fill every need of a Christian's life. There is a definite need for action, for putting into use the truths learned from the speaker. "Faith without works is dead."

Let us consider the channels through which the "pulpit inspiration" becomes a living force. If preaching is the heart of a Christian's relation with God, the Sunday School is the hands - the means of putting inspiration into action.

Early efforts to establish a Sunday School were disappointing. Several attempts were of short duration and ended in failure. In 1882, J.A. Eaton gathered 23 faithful members into the first Sunday School. In spite of his interest and efforts, the movement failed and the Sunday School was discontinued. In 1894, S.D. Brown began a new organization of this body. C.S. Stowe was the secretary. This, too, was a weak, ineffectual movement that brought about little change in the overall work of the church.

Others followed, barely keeping the spark alive.

For sometime, the Sunday School was an over-all effort, with no individual classes or age classifications. In fact, it was little more than a duplication of the preaching service - with different leaders. The first attempt at division was the formation of like groups that met in a huddled group in a portion of the church - or under the trees outside. There was no literature except the Bible, no planned lesson study, no unity. None of these factors were conducive to effective service and might account for the early failures and lack of interest in the movement.

A new day for the Sunday School began on March 14, 1909. A new organization was formed, with H.L. Jenkins as Superintendent. A.R. Holland, Assistant Superintendent and E.N. Queen, Secretary and Treasurer. Under their capable and inspired leadership, the Sunday School became a vital force in the life of the church. The entire church was revived and a new era of Christian effort was begun. Preaching services were increased to two services each month.

H.L. Jenkins served as leader of the infant organization for six years - until 1915. In that year, this body again was threatened with failure. Only the extended interest of the pastor, G.P. Abernathy - acting as pastor and Sunday School Superintendent kept it alive. It seemed doomed as an effective organization. However, God decreed otherwise - a heart had been prepared and hands made ready for the task of revitalizing the Sunday School and making of it a living Christian service. F.M. Pasour became a Christian - giving his heart and his life to the work of the Lord. He was elected as Superintendent in 1916 - and in that same year enlisted 125 fellow members into the organization. For the next 40 years (except 1925-26-27 and 1934) he cajoled, prodded and inspired the people into an increased era of Christian effort through the Sunday School. (See page)

The church grew - the membership was increased to 406 by the end of his regime.

The dedicated Christians who served their Lord as Superintendents follows:

C.S. Stowe	1894 --
H.L. Jenkins	1909-1914
G.P. Abernethy	1915
F.M. Pasour	1916-1923
T.S. Summey	1924-1926
F.M. Pasour	1926-1934
B.M. Holland	1934
F.M. Pasour	1935-1951
L.M. Flowers	1952
Garlord Ledford	1952-1956
(son E.G. Ledford, former pastor)	
Hilton Parks	1957-1963
Marvin McCraw	1963-1968
W.P. Ledford	1969
(son E.G. Ledford)	
Marvin McCraw	1969-1972

Is is impossible to name the contributions of the Sunday School to God's Kingdom. Each accomplishment is listed in the minutes as a church action, but many were brought about by the constant and loyal support of the Sunday School

B.M. Holland

B.M. and Grace Holland played a great part in the on going of God's work through the church. He served in many areas in addition to the Sunday School. Grace was ever by his side in Christian work. As pianist she enriched the services of the church for many years. They moved from the community, ending a worthy contribution to God's Kingdom's work through the church.

L.M. Flowers

L.M. Flowers lived in the area only a short time. His service to the church was most effective - carrying out the highest ideals of Christian service.

Garland Ledford

Garland Ledford, son of Rev. E.G. Ledford, served as Sunday School Superintendent from 1953 until he moved from the community in 1955. With the Christian background that was his inheritance, he proved a most capable and effective leader. He made prayer a vital living force in his life - and was led to impart this to others.

Hilton Parks

An outstanding trait was his love for Dr. Vipperman - and his church - and his Lord. His leadership brought an increase in membership - and an increase in interest of the work of the church.

W.P. Ledford

Son of former pastor E.G. Ledford, brother of Garland Ledford. The entire family has rendered great and effective service through the church in leadership for young people. Rachel was secretary of the church for many years. Her interest and support of the WMU were a great contribution in that field. Janice, a daughter of the family, was one of the young Christians who added beauty to the worship service through music. She was pianist for many years.

The Sunday School Superintendent speaks:

Our Sunday School enrollment as of the end of April, 1972 was 341, with an average attendance of 189. This is not including those enrolled in the Bus Ministry, which numbers 19.

In the last few years there have been quite a few changes in the structure of our Sunday School. The Departments are no longer Beginner, Primary, Junior, Intermediate, Young People, and Adults. About two years ago we went to a new line up of departments as suggested by the Sunday School Board. They are:

Preschool I - ages 0-3 (formerly Nursery)
Preschool II - ages 4 and 5 (formerly Beginners)
Children I - ages 6-8 (formerly Primaries)
Children II - ages 9-11 (formerly Juniors)
Youth - ages 12-17 (Formerly Young People)
Young Adults - ages 18-29
Adults - 30 up

We no longer have assembly, except in the Children's II, giving full teaching time to the teachers. Also, we now have the children and youth enrolled by ages, boys and girls together.

Our literature has also been changed. The Uniform literature we had previously used is still in use by about three teachers in the Adult Department, but the rest of the Sunday School is now using the Life and Work literature. All of this has been up-dated to the new trends in teaching.

Our Sunday School is now in a growing stage due to the outreach of the Bus Ministry.

Marvin McCraw, Supt.

Marvin McCraw
1963-68
1969 -

Marvin has served as Sunday School Superintendent for almost ten years. He guided the efforts of that organization into extended service through this era. There has been little growth in membership but who can measure the increased interest and Christian growth of the members. He pioneered the changes in the structure of the organization to more adequately serve every age group. It is truly said "The Sunday School walks hand in hand with the pastor in teaching God's Word." This Marvin believes - and faithfully fills the charge entrusted to him.

Left to Right: Seated: Mmes. Julia Allen, Craig Summey, Mary Featherston, Jim Branch, Fred Pasour, Tom Holland, Ben Barbee, Tom Summey, Kelly Hayes, Jim Garland, Rob Holtzclaw, Miles Holland and Arthur Jenkins.

Standing: Mmes. June Ellis, Sidney Kirksey, Luther Holland, J. L. Vipperman, Dr. J. L. Vipperman, Mmes. Ephriam Queen, Giles Best, Will Honnicutt, Pat Holland, Sherman Robinson, A. R. Holland, Joe Holland, Miles Pasour, Blanch Hovis, Adolph Holland and Maggie Friday.

16-17 Youth Class - Teacher - Mrs. Marvin McCraw
(Standing - back row)

Loyalty Class - Teacher - Mrs. David A. Neal
(right, front row)

Mothers' Class - Teacher - Mrs. Walter F. Pasour
(right, standing - back row)

Martha Broyles Class - Teacher - Mrs. Dale Broyles
(standing, first on left)

Middle Aged Class - teacher - William A. Wheless
(first, right front row)

Helen Wheless Class - Teacher - Mrs. William A. Wheless
(First left back row)

BYPU

Can anyone ever forget the dear old B.Y.P.U. walking hand in hand with preaching and other church worship services? Baptist Young Peoples' Union was organized in 1922 as a means of training young people for service in other areas of the church. In 1936, the name was changed to reflect the true purpose of its being - and to denote it was for all ages and all groups. It became the Baptist Training Union.

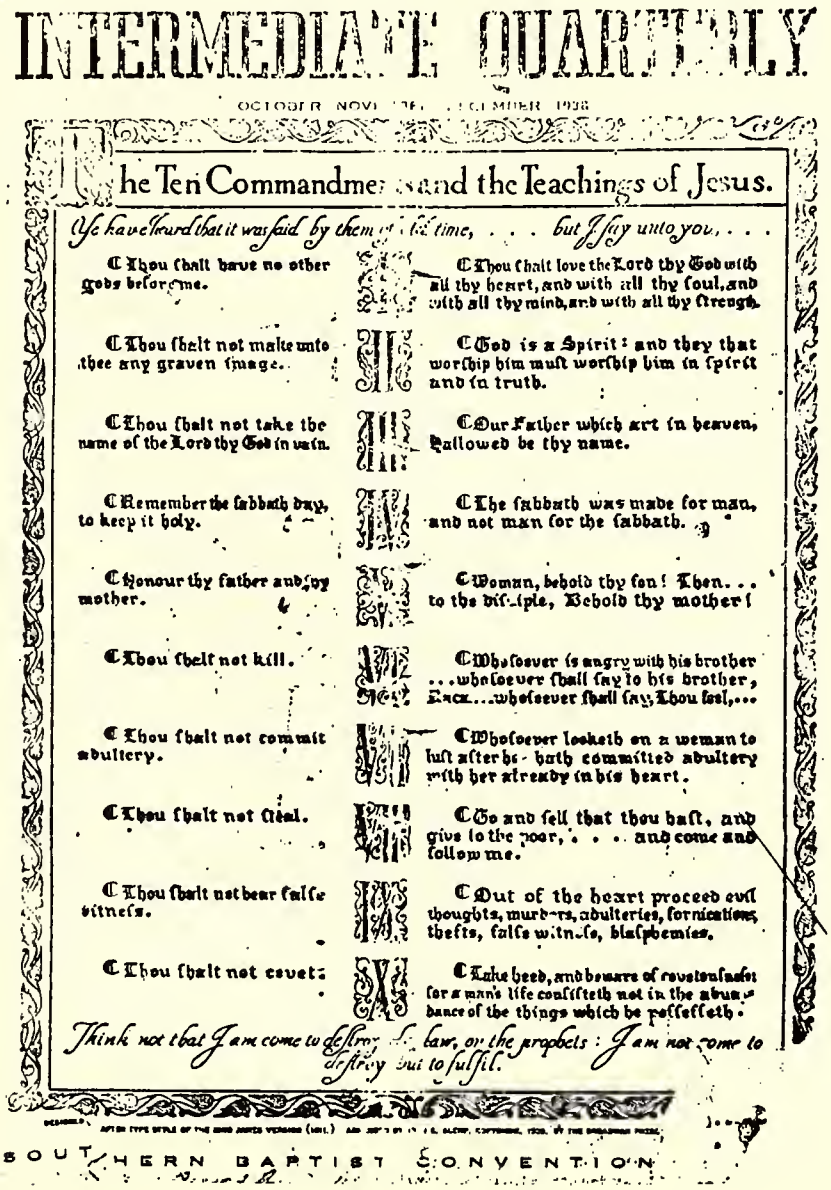
Following is a list of Directors and membership for the respective years:

Julia Divine	1923
Herman Rhyne	1924
Carrie Queen	1925
Kathryn Pasour	1926
Eugenia Holland	1927
T.S. Summey	1928-1933
Mrs. R.O. Lay	1934
V.M. Sheppard (last BYPU)	1935
B.M. Holland (First BTU)	1936-1937
Herman Rhyne	1938
Helen Wheless (Mrs.W.A.)	1940-1950
Ola Mayberry (Mrs. Roy M.)	1951
Edna Lay	1952-1953
Irene Carpenter	1954-1958
Edna Baker (Mrs. J.T.)	1959-1960
Herman Cogdill	1961-1964
Cecil Jenkins	1965-1966
James Hovis	1967-1968
Herman Cogdill	1969
Cecil Jenkins	1970
Glenn Ballard	1971-1972

A highlight of early BYPU existence were the unified meetings held the fifth Sunday of any month having five Sundays. The primary purpose was to recognize past achievements and plan future activities. The host churches were chosen by alphabetical listings. This met with opposition as many of the smaller churches did not have adequate facilities or seating capacity for the increased attendance. The larger churches became 'invitational' hosts.

After a number of years, the pressure of increased schedules and the inclusion of work done by this body into other combined assemblies, the fifth Sunday meetings were discontinued. Since 1968, each church has planned its own activities and awarded its own banners of achievement.

The BYPU now has an enrollment of 187 with an average attendance of 110. Who can measure the worth of training for Christian Service? Workers for every department of the church are drawn from this area. As a pebble thrown in a pool, its results spread on - and on - and on - all for the glory of God.



INTERMEDIATE QUARTERLY

OCTOBER NOVEMBER DECEMBER 1938

The Ten Commandments and the Teachings of Jesus.

Ye have heard that it was said by them of old time, . . . but I say unto you, . . .

¶ Thou shalt have no other gods before me.	¶ Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.
¶ Thou shalt not make unto thee any graven image.	¶ God is a Spirit: and they that worship him must worship him in spirit and in truth.
¶ Thou shalt not take the name of the Lord thy God in vain.	¶ Our Father which art in heaven, Hallowed be thy name.
¶ Remember the sabbath day, to keep it holy.	¶ The sabbath was made for man, and not man for the sabbath.
¶ Honour thy father and thy mother.	¶ Woman, behold thy son! Then . . . to the disciple, Behold thy mother!
¶ Thou shalt not kill.	¶ Whosoever is angry with his brother . . . whosoever shall say to his brother, Raca . . . whosoever shall say, Thou fool, . . .
¶ Thou shalt not commit adultery.	¶ Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
¶ Thou shalt not steal.	¶ Go and sell that thou hast, and give to the poor, . . . and come and follow me.
¶ Thou shalt not bear false witness.	¶ Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.
¶ Thou shalt not covet:	¶ Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil.

SOUTHERN BAPTIST CONVENTION

THE WMU ORGANIZATION AND ALLIED BRANCHES OF MISSION EMPHASIS

The very nature of the church demanded participation in world evangelism. In 1922, the women united into a body to learn more of - and answer - the needs of people wherever they might be. They took up the ageless challenge "go ye."

The church has supported missions through the years. As early as 1845, the minutes show a request from the church to the Association to sponsor mission work. (This was refused by the Association which caused the pastor of the church, Rev. Wade Hill, to write a circular letter.)

Another example of this early interest are these minutes from the year 1880:

> during church conference " on Saturday before the 3rd Sunday in October 1880, the motion was made and carried that they have a missionary box on the table for the next year." The box was opened the following year and found to contain $9.60.

The Woman's Missionary Union of Southern Baptist Convention was organized in 1888. At the Union's 25th Anniversary in 1913, Miss Emma Whitfield of Virginia presented her design for our WMU Emblem. It is used today around the world, with necessary language adaptations. The shape of the emblem, a double fishhead - had great meaning for early Christians. Early Christians devised the use of the sign of the fishhead as a means of identification between fellow Christians - thus the background is very appropriate. On the border is the name - Woman's Missionary Union - the word Union expressing the desire to work together in oneness of purpose and strength. The letters "SBC" are used to signify that this union is an Auxiliary of the Southern Baptist Convention. The year 1888 reminds us of the year of organization.

In the upper part of the emblem is shown the power of our work. The torch represents Jesus, the Light of the World. The open Bible reveals the task in missionary endeavor. The saving power of God's love is available to all men, and must be carried to all men.

The field is the world (globe). Jesus told his disciples to lift their eyes "for they (the fields) are white already to harvest." The field also includes our own homeland, and our own community.

The watchword imprinted on the open Bible is: "Laborers together with God" 1 Corinthians 3:9. This permanent watchword was chosen to emphasize the responsibility for the task of missions, and the relationship to the power of missions.

The primary reason for belonging to a missionary union is to join hearts and hands with other Baptist women in missionary activity, and enjoy the Christian fellowship which is a vital and important part of Woman's Missionary Union. As we experience spiritual growth and satisfaction through our programs of work, we seek to bring others into it.

1922 is the first year in which a president of WMS for Long Creek is mentioned in the minutes of the Gaston Baptist Association. The list is not complete for records for some years are missing.

Year	President	Enrollment All Organizations
1922	Mrs. J.N. Ellis	
1923	Mrs. Minnie Ellis	
1924	Mrs. Joe Holland	
1925	Mrs. W.W. Rimmer	
1926	Mrs. F.M. Pasour	22
1927	Mrs. F.M. Pasour	10
1928	Mrs. Rosa Kreisler	12
1929	Mrs. Rosa Kreisler	12
1930		
1931		
1932	No Organizations Listed	
1933		
1934		
1935	Mrs. B.M. Holland	12
1936	Mrs. B.M. Holland	12
1937	Mrs. C.E. Phillips	12
1938	Mrs. J.L. Vipperman	15
1939	Mrs. B.M. Holland	34
1940	Mrs. M.P. Rhyne	48

1941	Mrs. M.P. Rhyne	65
1942	None Recorded	
1943	Mrs. B.M. Holland	78
1944	Mrs. B.M. Holland	72
1945	Mrs. B.M. Holland	72
1946	Mrs. B.M. Holland	78
1947	Mrs. R.L. Land	94
1948	Mrs. G.C. Jenkins	98
1949	Mrs. G.C. Jenkins	129
1950	Mrs. T.E. Ledford	103
1951	Mrs. G.C. Jenkins	142
1952	Mrs. G.C. Jenkins	114
1953	Mrs. G.C. Jenkins	115
1954	Mrs. R.M. Mayberry	91
1955	Mrs. R.M. Mayberry	87
1956	Mrs. W.A. Wheless	89
1957	Mrs. W.A. Wheless	100
1958	Mrs. W.A. Wheless	125
1959	Mrs. W.A. Wheless	137
1960	Mrs. W.A. Wheless	124
1961	Mrs. W.A. Wheless	113
1962	Mrs. W.A. Wheless	
1963	Mrs. Jake Rudisill	110
1964	Mrs. Jake Rudisill	126
1965	Mrs. Annie Mae Land	120
1966	Mrs. Annie Mae Land	
1967	Miss Irene Carpenter	111
1968	Miss Irene Carpenter	111
1969	Miss Irene Carpenter	136
1970	Mrs. Jake Rudisill	143
1971	Mrs. W.C. Ridley	121

In 1924, just two years after WMS at Long Creek was organized, contributions from Long Creek for missions were $94.48. The minutes record four associational meetings at Long Creek Church. There might have been others but no records were found.

The first was on October 19-20, 1920. The addenda (written by the clerk) was very interesting. Let me quote: "Long Creek Memorial Baptist Church is evidently the finest and most commodius country church building in the State. It is vastly more than a Memorial to the band of pioneer Baptists who wrought in the community since the organization of the Church in 1772. It is a fitting and lasting monument to

the living, Christian spirit of the present membership and its great leader, Dr. J.L. Vipperman, by and through whose efforts, prayers, gifts, and sacrifices it is built. And more, it is an inspiration to all people who may chance to pass that way. Blessings upon this people."

In the early years (the 1920's) the report to the association of the WMS was made by a man. And you had to search to find any women messengers. We don't know exactly when the emancipation of women in the Baptist Association came about, but we do know the women were involved when the association met at Long Creek in 1937. Again I quote from the addenda; "This is historic ground. Long Creek Memorial Baptist Church was organized in 1772 and is the oldest Baptist Church in this part of the State. The first real business session of the Gaston County Baptist Association was held here in October, 1920. The splendid meals furnished for the 1937 session by the Long Creek women were served in the Woman's Club House, the historic old County Court House. This building is situated on a beautiful shaded, grassy block in the center of the town of Dallas and the entire town is built facing the square. The association is 18 years old today. Born with 26 churches of 5,000 members, it has grown to 37 live churches of more than 12,000 members."

By the time of the meeting in October, 1956, the clerks were no longer writing the addenda, so we have no specific comments on this meeting with Long Creek.

Then, on October 20, 1967, the Association again met with Long Creek and no comments are included. However, we do know the WMS was responsible for the meals for this meeting.

The WMU serves where needed, but the primary purpose of the organization is missions "for all ages." This is done through specific organizations for each age group.

From birth to five years, "Mission Friends" is the organization through which pre-schoolers acquire a basic understanding of missions. Mrs. (Margie) Landis Pasour is Director.

"Girls in Action" is for ages six thru 11. During these years the girls learn of our missionaries and their activities, thus enlarging and broadening their mission interest. Mrs. Fred Crisp, Director.

For ages 20 through 17, "Acteens" is the organization, and the name describes what they do. They become involved in doing for others, as well as learning about mission activities all over the world. Mrs. (Peggy) Marvin McCraw is Director.

"Baptist Women" is for women from age eighteen up. Within "Baptist Women" each woman can choose the area of service or study which especially appeals to her. Miss Irene Carpenter is President of Baptist Women.

Many of our activities are church-wide, such as the Foreign and Home Mission Studies, and the special offerings for these two areas. Special Mission Action projects are often enlarged to include the entire church.

Today, the WMU is an enlarged organization, seeking to train every age group of girls into an awareness of the necessity of world missions.

The present roster of officers include:

WMU Director	Mrs. Billie Ridley
Secretary	Mrs. Frances Rudisill
BW President	Miss Irene Carpenter
Secretary	Mrs. Becky Cherry
Mission Study Ch.	Mrs. Frances Thomas
Mission Action Ch.	Mrs. Velma Ledford
Mission Support Ch.	

ACTEENS

Director	Mrs. Peggy McCraw
Leaders	Miss Bobbi Jackson
	Mrs. Jeanie Summerlin
	Mrs. Peggy McCraw

GIRLS IN ACTION

Director	Mrs. Odessa Crisp
	Mrs. Myrtle Ashe
	Mrs. Brenda Williamson
	Mrs. Odessa Crisp
	Mrs. Janice Clubb

MISSION FRIENDS

Director	Mrs. Margie Pasour
Leaders	Mrs. Mary McGinnis
	Mrs. Ruth Ballard
	Mrs. Margie Pasour

SONG LEADER

Miss Edna Lay

WMU LEADERSHIP COMMITTEE

Mrs. Frances Thomas, Chairman
Mrs. Velma Ledford
Mrs. Wynona Hall
Mrs. Billie Ridley

MINISTRY TO THE BEREAVED

Mrs. Nell Hedgepath, Chairman
Mrs. Carrie Underwood
Mrs. Margie Pasour
Mrs. Bertha Barnes

"Serving Others" might well be the summary of the Adult Mission Group - It is that - and more. It is a study group, a service group, a prayer group, an inspiration group - a busy group - busy in the work of the Lord.

Four mission offerings are part of the program for each year:

The Lottie Moon Christmas Offering, this year's quota	$2,000.00
Annie Armstrong Easter Offering	650.00
State Missions Offering	300.00
Heck-Jones Memorial	60.00

For many years, the church records show these quotas have been met - and passed.

"Years for Lottie Moon!" This became a means of raising funds for this project. A penny a year is set aside in a piggie bank. When Christmas comes, the fund is well on its way. That's the only time we didn't mind being a year older!

Instead of an exchange of personal gifts at Christmas time, these women plan a "for others" Christmas party. A child, or shut-in is adopted for the Season and a gift is for the one chosen.

Fellowship among members is promoted in many ways. Probably the most outstanding is "Prayer Pal" - "Secret Pal" plan. (What a blessing a Prayer Pal is - sharing prayers, sharing love and sharing service)

The monthly meetings combine study, prayer and fellowship - three elements necessary for a profound Christian relation. The meetings focus some phase of mission interest or field of mission service.

For instance, a program telling of two Hawaiian missionaries was re-enacted and presented in a true Hawaiian setting. Decorations, refreshments and costumes (even leis, tropical print sheaths and orchids for the hair of the speakers) created a very real atmosphere for learning. One member remarked, "If I never get to Hawaii I believe I know how it feels and how it looks." This ingenuity is often used for programs - making them real and lasting.

"Community Action' is a great part of mission activities. Each month a service project becomes the aim of the circle. It might be making pads for a hospital,

rolling bandages, a basket for a shut-in, clothes for a needy child, books and school supplies, or other worthy cause where need exists.

Summer WMU conferences at Ridgecrest are a source of information and inspiration. Helen Wheless attended these meetings for four years, bringing to the group the fruit of her study and planning sessions.

In 1969, the organization qualified as a Merit WMU in recognition of outstanding Christian service for the previous year.

The study group, the prayer group, the action group - women in action, preparing themselves for God to lead them into greater avenues of Christian services through missions.

"Forgetting Self for Others" - This is the heart of the WMU

THE MINISTRY OF MUSIC

"Praise Him with the sound of the trumpet, praise Him with psaltery and harp." Psalm 150:3

Music has always been an integral part of worship. The early Christians were extolled to "make a joyful noise unto the Lord."

No mention is made in the earliest records of the church. In 1811, Nathan Davis was "elected to raise the tune and lead in singing." Although not mentioned, music played a great part in the life of the church. Early minutes abound in phrases that denote music in the worship (after this date): "After singing and exhortation, met for business" - "After a hymn of thanksgiving, we proceeded to business."

We are indeed thankful for the beauty and the sacredness that music has added to the church through the years.

Until 1813, the worshippers stood for singing of the hymn. On December 18 of that year, the church passed a motion "agreed for order to sit in the time of singing, all except the clerk that stands and leads the tunes."

In the olden days, from the steady pump of the organ, through the piano era and back to the organ again, it has been impossible to separate music from worship. They are part of the same thing - an expression of love to Christ and the God we serve.

Not only in regular church services, but in special programs of the church, this media has increased the spiritual depth and meaning. The joyous Christmas program, the soft and sacred background music for communion and baptism, the comforting notes at a funeral and the lilting music at a wedding all bespeak the beauty of music.

As organs were used extensively in early churches, we assume this type of music was used during that era for our church - with pianos becoming popular at a later date.

About 1945, the trend reversed itself - and the church worshipped through organ music again. This time the organ was a stately, majestic Baldwin bought at the cost of $3,000.

In 1910, Henry Jenkins was elected song leader (first since Nathan Davis in 1811). His rich mellow voice was in demand for associational meetings and other special church services. For almost ten years, his joy was to serve his Lord through singing.

He was followed by John Hawkins as song leader in 1920. There is no further record until Sarah Holland was chosen for this service in 1936. She served only one year - the post was vacant for the next six years. In 1942, O.B. Reel served - none for 1943 - L.M. Flowers was elected for the year 1944.

In 1945, the service was made a permanent part of the church program. Jay Baker accepted this Christian responsibility, serving for the next 25 years. Through all these years, this service was truly an expression of love for the church, the people and the Lord who inspired the singing. It was not until 1970 that a salary was provided the music director.

Curt Harrington served as part-time director for a short time - at a salary of $50 weekly. $7,000 yearly was stipulated as a salary for Harold D. Ellis who became director in 1970.

Let us now look back at the other 'half' of the church music program. The music of any church is no better than those who play the musical instruments. Many of the early pianists grew up in the music of the church. Margaret Puett, Kathryn Pasour, Grace Holland, Wilma Best, (Pasour) Arlene Redding, Judy Jobe (Land), Vickie Jenkins, and Janice Ledford well deserve the deepest appreciation for their outstanding service to the church and to God's Kingdom.

Last, but certainly not least, is the beauty and sacredness of the music program as maintained by Peggy Hovis (McGee). Her life is an embodiment of the music she so graciously renders for the church. For 28 years, she has opened avenues of beauty, of enrichment through her talents. Not only as an organist does she excel - her beautiful clear voice singing the lead in a choral selection - or as a solo is truly beautiful. She accompanies herself at the organ! Surely God has enriched her life - and our church with her outstanding talent!

We would not forget the faithfulness of the choirs that have sung God's praises through the years. On every occasion, they have enriched the worship through their services. Dr. Vipperman once said, "When I get to heaven, there'll be one thing that will be familiar. I'll know the angels' song at the very first note, for I've heard them sing in my church before."

Mrs. James Hovis (Peggy McGee)

Peggy's life has been dedicated to Christian service through music. As a Junior, her love of music was expressed as pianist for the church. Her instructor, Mrs. J.H. Carrier, rewrote many of the hymns she practiced for church use, as her fingers could not cover the octave span. She became a Christian at age 12 - and knew without a doubt where God would have her serve.

She later studied with Mrs. Hilde B. Kreutzer - nationally known for her musical ability. Organ training was given with the organ when purchased by the church. Peggy and Wilma Dare Best (Pasour) transferred their talents to that instrument. Every phase of church life has been enriched by her expression of love through music.

Her heart, her hands and her voice are used for God's glory through music. Her ability has been shared with other organizations throughout the years - revivals, community programs, weddings, funerals, many years as pianist for the District Training Union.

Peggy now gives private instruction in piano and organ. Many of her students are already offering their talents to God's work - some in our own church.

She, also, serves with joy as a volunteer worker in the Phychiatric Ward at the Gaston Memorial Hospital. She conducts a musical therapy session one morning each week. Results of this work can never be estimated! Hearts and minds are being re-opened to an awareness of the world about them. Surely God is leading in this work.

Peggy contributes her interest in Christian work to the early training she knew in the home. She grew up with the church as the center of her life.

As was Samuel, she had been dedicated to Christian Service.

Her own words express her appreciation and thanks for the blessings of her life:

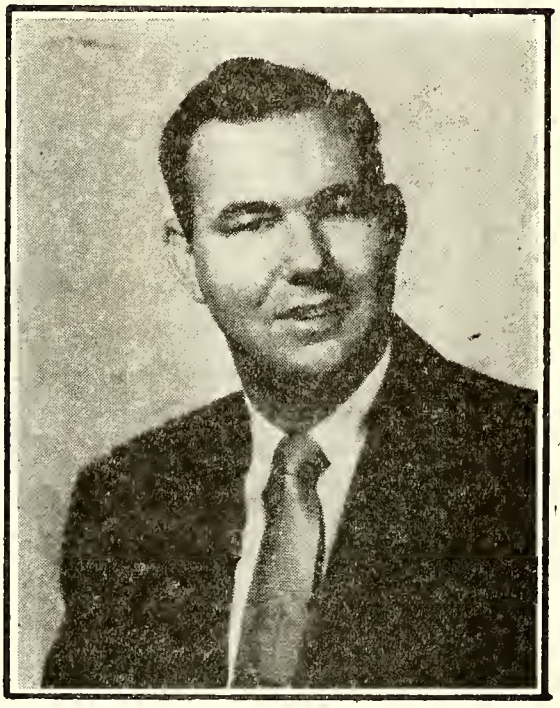
"I thank God for the Christian home I had and grew up in. I also thank each member of Long Creek for giving me the opportunities I have had to work with you these years.

I have a wonderful husband and two sons. We are proud that both sons have accepted the Lord as their Savior and love the church and its work.

May God bless us with many more years of faithful service together. This is our prayer."

Peggy Hovis

Jay T. Baker
1939-1970



Jay became a Christian while a junior in the church, under the pastorate of Dr. C.E. Phillips. In 1939, he was elected 'song leader' by the church on a motion made by Beeler M. Holland. He served in this capacity continuously until 1970 - with the exception of 1942-45 spent in military service.

His own words express his gratitude for the privilege of serving in this phase of Christian worship:

"To me, this was a place I could serve my Lord, my church, and my fellow church members. Leading the music in Worship Service, funerals, weddings, and any other way I was able was an honor and a privilege."

"To all the members of the church and to the different pastors, my heartfelt thanks for the wonderful cooperation I received as your Director of Music. To each of the choir members - and there were many - for your faithfulness and devotion to the choir, my sincere thanks.

To the many who played the musical instruments, loyally and faithfully - and especially to Peggy Hovis, the organist who worked long and hard with me - I am thankful for every effort on your part. You made God's music real and meaningful for all worship services.

May God continue to bless through the music at the church."

Harold Dean Ellis

In September 15, 1971, Harold Ellis became Director of Music for Long Creek Memorial Baptist Church. He was born in Kings Mountain, North Carolina, attended Gardner-Webb College and was graduated from Mars Hill College, Mars Hill, North Carolina.

He has served in the field of ministry of music in North and South Carolina for the past 10 years. He is married with one san.

Through the music program, he hopes to give every member of the church the following opportunities:

1. To Learn about Music - Your church provides free musical training that would cost dearly if gained from other sources.
2. To Learn about God - Much emphasis is placed on understanding the great spiritual truths expressed in hymn texts.

3. To Learn To Serve - Choirs give children and adults alike a wonderful opportunity to serve and witness for Christ through singing his praises.
4. To Learn To Worship - Music is a useful tool in worship. Through music we can pray, praise and communicate with God. Worship is a primary goal in our choir activities.
5. For Self Expression - Music provides an excellent avenue for the self-expression and self-fulfillment that modern man yearns for -- The New Testament speaks of the "groanings of the spirit." Music can help express these groanings better than any other media. Through music we can say even those things that cannot be put into words.

BROTHERHOOD

The Brotherhood was organized in 1952. Realizing the responsibility of uniting their efforts with the already active sister organization, the WMU, the men organized to help in the task of serving world missions. Men and women met in the annex for a dinner meeting. Ernest Klutz spoke on the necessity of involvement in World Mission and left a challenge in the hearts of all.

The leaders and membership for respective years are as follows:

Garland Ledford	1952
J.M. Holland	1953
Winfred Addington	1954
Charlie Clemmer	1955
Brady Summey	1959-60
W.P. Ledford	1961
James Crickmore	1962
W.P. Ledford	1963
Brady Summey	1964-65
Herman Cogdill	1966
Fred Towery	1967

J.N. Boyd served as counselor and advisor for many years

Present enrollment is 28.

They sponsored the beginning of the library for the church - preparing bookcases and checking the books for the collection. It was at their insistance that the church joined the Gaston County Library Association so that a wide range of books would be available for all members of the church.

"Fun and Learn" went hand in hand for the retreats at Fruitland. This emphasis on Christian training bears fruit in later years.

VACATION BIBLE SCHOOL

The first Vacation Bible School was in the summer of 1945 - with Mrs. Roy Mayberry as principal. Classes were provided for the very young (Sunbeam age) through the Intermediate level. Standard Book programs were used for each department. A week's study in Bible, storytelling, crafts - work and play - was provided for all ages. The 16 boys and girls of the Primary Group studied "God Gave - ." The 58 Junior boys and girls studied "I can" and the 8 Intermediates "I will" - Each course was planned as a challenge as well as a means of study.

A big, big, picnic on the last day, outdoors under the trees, lasted just a few moments, then was a pleasant memory.

The handwork of each child was displayed at the "commencement."

This might be repeated for any of the years following. The principals have changed - Mrs. G.C. Jenkins (Ma Bert) led for 10 years or more - the children have been replaced by others - but the format, the aim and the results are the same - Happy children learning of God's great kingdom.

THE BUS MINISTRY

The bus service was first offered by the church in 1925. Seeing the possibility of Sunday School and church expansion, Reverend W.W. Rimmer and "Mr. Fred" (Pasour) led the church into purchasing a bus from Anders Burns - a fellow member. (He moved to Kings Mountain and died of a heart attack soon after selling the bus).

This service was discontinued but reactivated in 1945. Mr. R.P. Land was director of this bus. Melvin Land and Jay Baker were the first drivers. This bus served well as it was filled for almost every service.

Even with its success, it seemed the service would have to be discontinued again. Extensive - and expensive repairs on the bus were necessary. The continued support of such loyal Christians as R.P. Land , Don McClure, Roy Mayberry and James Crickmore was the deciding factor in purchasing a station wagon to replace the bus rather than drop the service.

In 1971, the church bought a combined worship and activity bus for $3,400. A Bus Ministry was formed with the following:

Officers:

Director - Ed Ashe
Assistants:
Tommy McClure
Gary Addington
Pam Ruppe
Joe Thomas
John Williamson

There are 15-30 passengers each Sunday! This influence is felt throughout the church. Great things are expected as God blesses the work of the Bus Ministry.

THE MISSION AND GOD'S WORD

To fulfill its ultimate purpose of reaching all lost souls, the church must have an outreach program through the development of mission outlets.

In the year 1954 the Plainview Baptist asked a Christian arm of support for their organization. Help was given in many areas, but as the church was already well established - and self supporting it was never an actual mission of the church, although it was an avenue of extended Christian service for the church.

In 1961, the East Main Street Mission asked help of the church. Recognizing the potentials of a church in this location, the church gladly and prayerfully became the parent church. A very close relation was established in the terms of the union. In fact, the mission would be an extension of the parent church. It was firmly understood that only a fully qualified and ordained minister would serve as pastor. Reverend William G. Mahaffey became the first pastor of the mission church. At first the church met in a rented house on E. Main Street in Dallas. Finding a suitable lot available on E. Trade Street, the church was moved to that location. The church authorized the trustees to borrow $5,000 from First State Bank and Trust Company of Dallas to construct a house of worship, to be known as East Trade Street Mission. A piano was bought for their use - and full equipment supplied. A house was rented for the pastor's use.

In 1966, Reverend Ronald Martin became pastor. Business encroachments and other factors made another move advisable. A new church was built on a lot on the Stanley Highway in 1967. The previous site was sold. The present building is of concrete block construction, built at a cost of $13,118.00.

This building was dedicated as the Long Creek Mission. It is used for Sunday School and worship with a small frame house nearby also being used for Sunday School. Reverend W.Q. Howell became pastor the year the building was completed. In 1968 Reverend Allen Sinclair became pastor and is still serving in that capacity.

Charles Clemmer is Sunday School Director and Kay Cash is song leader.

MINISTERS OF THE FAITH

In many of the early Baptist Churches there were often one or more men both young and mature, who had the "gifts of prophecy", and were known as "Gifts". Very few were educated and could barely read the Scriptures - if at all. Many were unfit for the pastoral function. However, many possessed a natural intellectual ability and encouraged by their families to read (usually only the almanac, a few text books and hymnals). It must be remembered that during the first quarter of the 19th century many families in North Carolina had not a page of printed matter in their homes - a few had a Bible. Except for published minutes of the Baptist Association, religious literature was non-existent. (1) The young men showing "gifts" were encouraged to exercise them, being given liberty to practice "wherever God in His providence might call him." Self-study and growth in God's Word fitted him for the task.(1

It was not until 1830 that formal testing of requirements to the ministry were adopted - (see notes before (2) listing of pastors).

The greatest proof of the effectiveness goes even beyond the number of hearts it claims for Christ - as important as that is! Spiritual growth of every member is an important factor. Even more is the ultimate result of a spirit filled heart - the dedication of a life to full-time Christian service as a minister of His Holy Word. Such are the fruits of a close relation with God. These might be called the first fruits of Christian Service. From the beginning, Long Creek has known the joys of this type of Christian service.

On April 8, 1812, Julius Holland was granted a license to preach. He became the first of a long line of preachers coming from the church. On August 15 of the same year, the church agreed to "set Brother Ruben Jenkins forward to offer his gift among us."

On January 17, 1817, the church recorded the following: "Agreeable to a former engagement to sit Brother Nathan Davis forward to speak on trial which he did to general satisfaction, he is there, licensed to preach where his lot be cast."

However, at a meeting on May 20, the church rescinded the license granted to Nathan Davis - "Considered on Brother Davis' gift as a preacher and agreed that

as his gift did not appear to grow to stop him taking a text and requested his license which he gave up. "Upon his death in 1827, the church, regretting the sorrow this action might have caused, passed the following resolution:

> "June 16, 1827: On motion, took into consideration the conduct of the church towards Brother Nathan Davis deceased in taking his license away from him and to labor to give satisfaction to any that may be hurt in their feelings respecting the matter."
>
> "On May 15, 1830, the following was recorded: The inquiry was made respecting Brother James Lewis whether the mind of the church centered on him as a Deacon or as a Minister ripe for ordination if found qualified on which the church unanimously agreed and delivered him up to Presbytery for examination as a minister of the Gospel. Then after examination and being found qualified as above, proceeded and solemnly ordained Brother James Lewis as a minister of the Gospel."

This was the first official Presbytery to examine candidates for the ministry or for deaconship. It was composed of Brother H. Quinn and Brother John Lowe from Lower Ruhamah Church. This practice was continued through the years and is still followed in services today.

Through the years, many have been decreed as licensed preachers by the church. In addition to the early listing of Julius Holland, Ruben Jenkins, Nathan Davis (later rescinded), James Lewis and others, more recent candidates include Larry McClure, R.O. Costner, O.B. Reel, M.P. Rhyne and Edward Stines.

Their lives and their services continue to bless the kingdom's work - ever widening the influence of the church - stretching beyond the bounds of time and space and reaching into the realms of eternity.

DEACONS

In early churches deacons were chosen when churches were constituted - ordained with the pastor - the manner of ordination being the same in both cases. They were chosen for a life term and few, if any, resigned or were removed from their post. (1)

In 1807 specific duties of deacons were formulated and presented to the Association in a circular letter, "Duties of Deacons" by Reverend Ambrose Carlton. These "official duties were to apply to everything in the shape of discipline - in the house of God, except the administration of the ordinances." (2)

When records of Long Creek Baptist Church were begun in 1794, the original deacons were:

Samuel Swearingin	Isaac West
James Weathers	James West
Julius Holland	

Others following this path of Christian service were:

Wiatt Jenkins	1813
Martin Rhyne	1816
Nathan Davis	1816
Jesse Holland	1819
Samuel Hawkins	1819
Samuel Weathers	1830

First notice of a formal testing of a minister or deacon (James Lewis ordained as a minister at the same time) by a duly appointed presbytery.

John Smith	1830
J.G. Lewis	1864
A.A. Rhyne	1864
E.D. Jenkins	1882
Thomas Smith	1882
W.L. Smith	1882

Other ordinations are lost in the faded and crumbling pages that follow these entries. In 1928, deacons were listed as:

T.S. Summey	M.O. Wells
Joe Holland	F.M. Pasour
Miles Holland	
H.W. Jenkins	(no definite date of ordination)

In 1954, the church established a 10 point qualification for deacons. It was incorporated in the follawing resolutian, accepted by the church. The deacon-ship was established as an active board - life-term tenure was abolished, and a rotating term of service was adopted.

Resolution:

The office af Deacon is different from any other position in the church. Men who are elected to serve the church as deacons, according to the teaching of the New Testament, take their positians next to if not along side the Pastor in doctrine dedication, devotion and deeds. Besides the Pastor, those who serve as deacons are the only other church officers set apart for service by examination, ordination and laying on of hands.

The highest honor a layman can ever receive is to be elected as a deacon by his church. But a man must pay a price for this honor. There are certain requirements which he must meet:

1. He should live a consecrated Christian life, bringing no reproach by his conduct upan the church or the cause of Christ.
2. He should attend church every Sunday morning and Sunday night, every Wednesday night and all special church meetings, unless hindered by some reason which is approved by a good conscience.
3. He should be a tither - bringing his tithe systematically to the church for the Lord's work.
4. He should be evangelistic and missionary in spirit, deeply interested in the salvation af souls at home and abroad.
5. He shauld be fully cooperative with the pastor and church in a great spiritual program of advancement.
6. He should be a man who restrains from destructive criticism of his pastor and church, willing to settle all difficulties in a quiet and Christian manner, without hurting the cause of Christ and His Church.
7. He should be able to keep in secrecy those things which should not be discussed with others.
8. He should be active in the various activities of the church - Sunday School, Training Union and Brotherhood.
9. He should be a man about whom people say, "He is a good Christian Man."
10. He should measure up to the requirements given in 1 Timothy 3:8-13.

The first rotating roster of deacons were elected in 1960:

Kenneth Cherry - 1960
Marvin McCraw
Hilton Parks
Max Redding
Charles Clemmer - 1963
Brady Summey
Ed Ashe
James Crickmore
Paul Walters - 1964
Lewis Summey
Edd Carpenter
Gordon Smith
G.C. Jenkins - 1965
Willie Ledford
Jay Baker
Quinten Rhinehart

Herman Cogdill - 1966
Charles Coleman
Cecil Jenkins
W.A. Wheless
Marvin McCraw - 1967
James D. Rudisill
James Hovis
J.E. Crocker
Ed Ashe - 1969
Kenneth Cherry
Max Redding
Lewis Summey
Irvin Randolph -1970
L.G. Duckworth
Jay Baker
Dan McClure
Fred Towery - 1971
Winifred Addington
David Kirksey
Ed Ashe

Present Active Deacons (1972)

Ed Ashe, Chairman
Winfred Addington
Jay Baker
Kenneth Cherry
Charles Clemmer
Don McClure
David Kirksey
Lewis Summey
Max Redding
Irvin Randolph
L.G. Duckworth
Fred Towery

The New Testament concept of integrity loyalty and Christian character has always been uppermost in this phase of service.

CLERKS

In God's work, each task is endowed with an importance measured only by the extent of the efforts expended for its success. The constitution of early churches provided that the church elect one of its own members - usually one of the ablest and most educated as church clerk. His function was to keep records of the church and a list of members in a record book, especially provided for that purpose.

The laws of North Carolina have from colonial times required that such records be kept - and this record book be open at all times for inspection by officers of the civil government. This was in accord with the laws of England. Although not used in modern days, there is no record this was specifically repealed.

Many of these clerks were very able men and kept neat, easily legible records and their statements were concise and clear, but often omitted many details a historian would like to know.

These books were usually of good linen paper, written with special ink to resist fading. The list of clerks in our own church have all been dedicated to the task. From the early days of the barely decipherable penmanship on the fading and crumbling sheets to the modern typed notes on gleaming crisp paper, these records have been the only link that kept the past alive that it might continue into the future.

Names prominent in other phases of church work appear in the list of clerks. The first minutes are dated February, 1808. This is a faded, crumbling sheet - almost destroyed by the ravages of time. No mention is made of the appointment of a clerk by the church until 1811, when Ruben Jenkins and Norman Wells were named to the post. However, similarity of handwriting credit the minutes of 1808 - 1811 to the same clerk.

Christians serving in this capocity are as follows:

Ruben Jenkins	1808-1859
Norman Wells	
(Only Ruben Jenkins is mentioned after the first 3-4 entries)	
Eli H. Withers	1859-64
W.C. Withers	1864-66
Eli H. Withers	1866-74
S. Canley	1874-76
Eli H. Withers	1876-80
C.S. Stowe	1880-85
J.A. Eaton	1885-87
W.E. Jenkins	1887-88
C.S. Stowe	1888-91

H.L. Jenkins	1891-92
T.J. Wallace	1892-93
H.L. Jenkins	1893-94
A.R. Holland	1894-98
L.A. Holland	1898-99
W.H. Dilling	1899-00
C.S. Stowe	1900-06
W.L. Smith	1906-07
A.R. Holland	1907-18
J.A. Ramsey	1918-19
T.S. Summey	1919-42
Brooks Pasour	1942-48
Roy Mayberry	1948-62
Irene Carpenter	1962--

Until well into the 20th century the clerks were original pioneers or their direct descendants. (Withers, great grandsons of Elisha Withers - Hollands, great grandsons of Jesse Holland)

Mr. and Mrs. A.R. Holland (Sallie Lee)

A.R. Holland, son of William and Julietta Hoffman - descendant of Julius and Jesse Holland, married Sarah Elizabeth McClain, whom he called "Sallie Lee." Ten children were born of this union. One Sunday during the 1930's, Dr. Vipperman asked this family to supply the Special Music for the morning

worship service. Mr. and Mrs. Holland and their ten children filled the choir. Lucille played and all sang for the enjoyment of man and the glory of God.

He held almost every office in the church and was found faithful through years of loyal service. He was clerk of the church for 20-25 years in the early 1900's. His original hand-written minutes are part of the records. He was noted for his hospitality - his home was always open to visiting preachers or other guests of the church. He loved his church and brothers and sisters and taught his children likewise. Their lives have borne fruit in God's Vineyard.

The original records contain the Abstract of Principals and Articles of Faith, recorded in the neat hand writing of L.A. Holland, His heart and his mind helped formulate the tenets that are the cornerstone of our faith.

This family group has been a blessing to our church -

* * * * * * * * * * * * * * * * *

Mr. and Mrs. Charles H. Stowe (Tinie)

Charles H. Stowe lived at the Stowe homeplace about one-half mile from the church. The big, rambling house had a special "preacher room" reserved for visiting preachers.

His neat, concise motes reveal him as a man of order. The notes are in the beautiful flourishing Spencerian type popular among the more learned of that day.

He was married to Tinie Brown. Nine children have continued the Christian service to Christ and the church that was a vital part of this home. Mrs. Ella (Cargill) has added much to this writing. She often spoke with a still glowing appreciation of the reverence, love and affection that was evident in the home. Twin daughters grew to beautiful womanhood from this home.

Roy M. Mayberry

From 1950 to 1956, Roy worked in close cooperation with Dr. Vipperman in preparing and printing manuscripts. Through this medium, the Christian influence of the church was extended throughout the United States and to many foreign countries. He prepared and printed the church bulletin for more than 7 years.

Roy was Superintendent of the Adult Department for many years. He sought closer communication in the General Assembly of this organization through deeply inspiring opening programs. He was teacher in the Junior department for many years.

He was director, producer of the Christmas program. He built the sets, painted the scenery and led in each year's production. He firmly believed Christmas is the most wonderful time of the year - particularly in the heart of a child. The programs were planned primarily for them. There was no aversion to Christmas cantatas, and other formal program. He didn't use them, for they don't write cantatas for children! From Beginners to Adults, Christmas was given a new meaning - or a new revelation of an old meaning - through these programs. Each presentation was well received by an overflow audience.

His love for Dr. Vipperman made a lasting impression on his life.

He was the first clerk to record typewritten notes for the minutes of the church. The era of the flowing handwriting of the past had ended - and a new machine era begun. No further hand written notes are recorded.

THUMB NAIL ACKNOWLEDGEMENTS

No history would be complete without noting service given the Lord through the church - service beyond the call of duty, Some are mentioned elsewhere but because of their outstanding influence on the church and fellow Christians, merit more than a passing word. I list these in alphabetical order, which in no way stresses or minimizes the service of any.

Christian families have always been a blessing to the church. The list of such families for our church would stretch endless through the two centuries. Even before the notable day Mary Anne Holland gave Julius Holland the paper and charcoal stick to sketch the original drawing of the log church to the present, and God willing, extend endless in the centuries that lie ahead - families stand together in God's work.

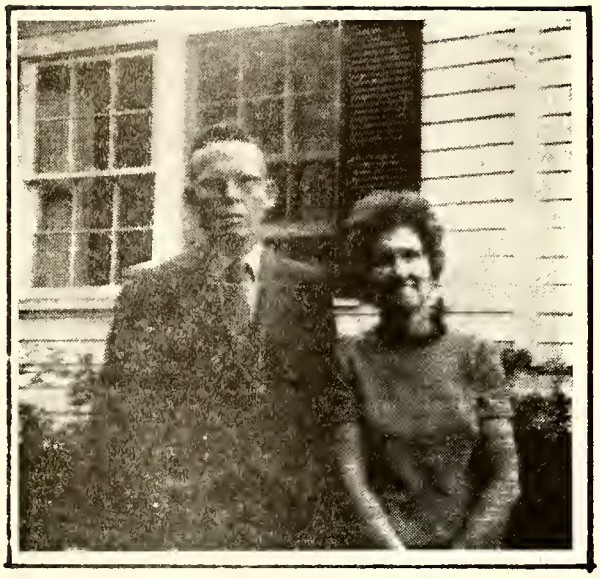
One notable example is the Edd Carpenter family. This family believes in being active church members. Edd Carpenter, who died in May, 1970, was a Deacon for over 25 years, a Trustee and member of the Building and Grounds Committee for many years. He was a member of the Building Committee when Vipperman Hall was constructed and also a member of the Committee that planned and supervised the remodeling of the Sanctuary. Always active in Sunday School, he was also a strong supporter of the Brotherhood.

Lavina Carpenter came from a family long associated with Long Creek Church. She is named for her great-grandmother, Lavina Baldwin. Her grandparents, her parents, the entire family were active in the work of the church. Mrs. Carpenter, who in the past has worked in the Beginner and Primary Sunday School Departments, is now a member of a senior adult class. She is also a very active participant in Baptist Women, being a member of the Lonia Summey Mission Action Group which was organized in her home and named for her mother.

Irene Carpenter, daughter of Edd and Vina, is never happier than when participating in church activity. A long time member of the choir, in her 11th year as Church Clerk, she is Baptist Women's President. She has served at various times as Training Union Director, Primary and Adult Department Superintendent in the Sunday School and Woman's Missionary Union Director.

She is outstanding in every area of Christian work in our church, the Association and churches in the community. Sunday School, Training Union, WMU and Vacation Bible School have felt the impact of her teaching - working with children of all ages as well as adults.

The Christian training of the family of Kenneth and Rebecca Cherry has been manifest in the church and the community - and in the lives of their children. Kenneth was ordained as deacon in October, 1960 . He is presently serving as secretary of deacons - an usher - and has been church treasurer since 1965.



Rebecca "Becky" is now serving as Director of Pre-School #2 in Sunday School and is secretary of Baptist Women. The family has been active since they joined the church in 1948. Their ardent support of the work of the church has borne fruit for the Master's Work.

Mrs. G.C. Jenkins

Few churches are more fully blessed with Christian women than is Long Creek Church! An outstanding example is Mrs. Jenkins (Ma Bert - because we love her). Her life has enriched the church, the community and God's Kingdom. No one phase of Christian service limited her work. Every organization and every age group within the church has been enriched by her service. She was much in demand by other churches - teaching Study Courses and conducting classes in Christian training. Her efforts were extended to include District and Associational leadership and teaching.

Children of Junior age have a very special place in her heart - for 25 years she was Leader for the Junior Department of the Training Union.

Another great service, not of the church, but from her heart, was continued personal and spiritual contact with young people who were away from home - particularly in the Armed Services. It is mainly from these the nickname "Ma Bert" originated. Is it any wonder that I add "because we love her."

Another example of Christian families serving together is the Dan H. and Gertrude McClure family. Dan joined Long Creek in 1926, when about 13 years old. He was active as a boy and continued active in all phases of church work since that time.

He and his wife were co-workers in the Junior Department for about 10 years- and wirh the Intermediate Training Union for about 10 years. His services have been extended through the Adult Department as leader of that group. He is now teaching Young People - 18-30 years, teaching through written word and Christian experience. He is now chairman of the Board of Ushers.

Gertrude is fruit of the Christian example and teaching of her father, Rev. E.G. Ledford, former pastor of this church.

They in turn, have passed the example of Christian living to their children. A son, Larry, was one of the fine young men ordained from the church into the ministry of God's Kingdom.

Mrs. Marvin McCraw (Peggy)

Peggy is one of our own. Her husband is Superintendent of Sunday School. Even as a junior she showed promise of future Christian service. Her first service was a 'helper' for the children younger than she - the Sunbeams, the Nursery and the Beginners. She distributed books, pencils, and crayons, served goodies for many of the smaller children.

As she grew, this service grew. She has been a teacher in every branch of the church. She is now secretary absorbed in the important work of keeping the records accurately and orderly. She has rendered a far reaching service by copying the old and faded minutes of the church for preservation. Even with microfilming, the written copy is important. I gratefully acknowledge her cooperation in preparing this history. Her life and her work will leave its influence in the church for all the years to come.

Mrs. W.A. Wheless (Helen Fox)

Helen has been active in every phase of the work of the church.

She was Training Union Director for 11 years (1939-1950.) The membership more than doubled under her leadership. Workers went forth to every area of Christian Service.

From 1956-1962, she was President of the WMU, leading in an extended Mission participation throughout the church. For almost every summer of this period, she attended Leadership Conferences for WMU at Ridgecrest. She was an ardent supporter of every prayer session of the organization - planning programs, chauffering others to the meetings and contributing generously to the cause.

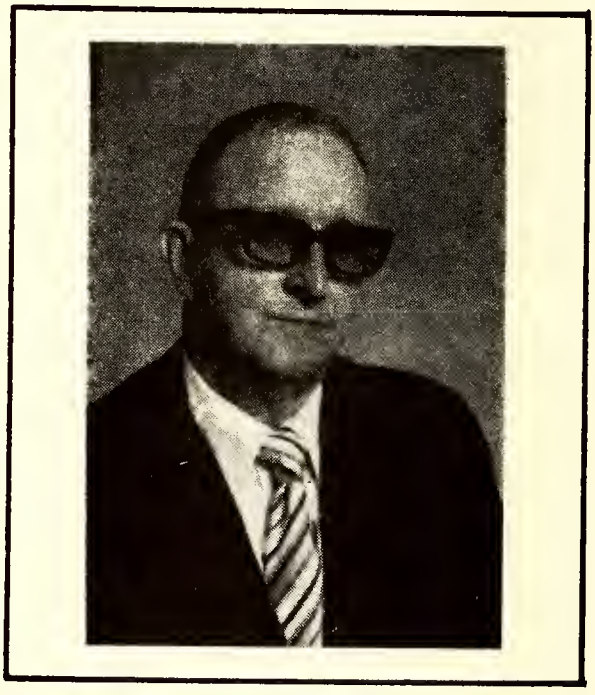
For almost twenty years (1953-1972) she has been a teacher in the Adult Department for the church. To express their appreciation and love for her life and her loyalty, the members named the class "The Helen Wheless Class."

She has taught many Study Courses in our own church and for others in the area, being called upon by the Association for leadership. For many years she was Intermediate Training Union Leader in the Association and secretary for the Dallas - Stanley District for about 13 years, also Dallas-Stanley WMU Leader for 6 years.

She stresses daily Bible reading and prayer in the home. From these, come the depths of her Christian relation.

Church work, community service and Christian witness are the key notes of her life. Her loyalty and capacity for service are an example to all who know her.

W.A. Wheless



W.A. Wheless has offered loyal service to the church since 1949. He transferred his teaching ability from the school to the church! He received his B.S. degree from State College, Raleigh, North Carolina and an M.A. from George Peabody in Nashville, Tenn.

He was assistant teacher to Dr. Vipperman for the Men's Bible Class, serving with him until his retirement.

Since that time, he has been a teacher of this same class - almost fifteen years. He follows closely the teachings of the one who taught him, Dr. Vipperman - implanting the truth of the Gospel in their hearts.

He has helped in Bible School, served as a deacon - and church clerk. One of his greatest traits was his love for and support of Dr. Vipperman. "Doc" became his inspiration.

This devotion was an expression of his desire to serve and his ability to understand.

As chairman of the Historical Committee, I cannot accept this without adding an acknowledgment of my own.

Mrs. W.A.(Helen) Wheless

Mrs. Roy M. (Ola) Mayberry

Ola was principal of the First Vacation Bible School ever held at our church. She worked with all ages of children for further Christian training. She was Superintendent of the Intermediate Department in Sunday School and in Training Union for 10 years. She taught them, she chaperoned them, she scolded them, but above all, she loved them! She also served as Director of Training Union and President of the WMU.

In service with her husband, they worked jointly as clerk of the church for 14 years. Together, they wrote, produced and directed the Christmas program for many years.

She has taught more than 100 Study Courses for our own - and other churches. At one time, she held an award of merit for every course offered by the Southern Baptist Convention at that time, each earned for teaching the course.

She has taught the class of young married women for about 15 years. As a lasting expression of appreciation for her love and loyalty, the class dedicated a stained glass window as a memorial to her Christian leadership.

This history would not be complete without this acknowledgment.

Helen Wheless, Chm.
Historical Committee

PRESENT FACILITIES

LONG CREEK MEMORIAL BAPTIST CHURCH

The Parsonage

Vipperman Hall (with the
Summey Memorial Bell Tower)

The Annex
(steps on right rear lead to Vipperman Hall)

The Mission

THE CHURCH FAMILY

OFFICERS AND STAFF
OF
LONG CREEK MEMORIAL BAPTIST CHURCH

1971-72

Judson L. Vipperman , D.D.
Pastor Emeritus

GENERAL CHURCH OFFICERS

Pastor ..... Fred C. Crisp
Clerk ..... Irene Carpenter
Treasurer ..... Kenneth Cherry
Organist ..... Peggy Hovis
Secretary ..... Peggy McCraw
Minister of Music ... Harold D. Ellis

GENERAL S.S. OFFICERS

Director ..... Marvin McCraw
Asst. Dir. ..... L.G. Duckworth
Secretary ..... Frances Thomas
Asst. Sec. ..... Clara Cline

ADULT DIVISION

ADULT DEPT II

Director ..... John Herring
Teachers:
Men 45-54 ..... Irvin Randolph
Asst. ..... W. Lewis Summey
Men 55-64 ..... W.A. Wheless
Asst. ..... James Crickmore
Men 65 Up ..... Coley Neal
Asst.
Women 45-49 ..... Mary Neal
Asst. ..... Gertrude McClure
Women 50-59 ..... Helen Wheless
Asst. ..... Gladys McClure
Women 60 up ..... Edna Lay
Asst. ..... Lottie Lovelace

ADULT DEPT. I

Director ..... Edward Ashe
Teachers:
Men 30-44 ..... Glenn Ballard
Asst. ..... Edward Ashe
Women 30-36 ..... Martha Broyles
Asst.
Women 37-44 ..... Rheba Duckworth
Asst. ..... Irene Carpenter

YOUNG ADULT DEPT.

Director ..... John Williamson
Teachers:
Married ..... Odessa Crisp
Single ..... Don McClure
Asst. ..... Jeanie Summerlin

YOUTH DIVISION

Director ..... Velma Ledford
Teachers:
12 ..... Louise Addington
13 ..... Dean Jones
14 & 15 ..... Max Redding
16 & 17 ..... Peggy McCraw
Assts. ..... Polly Jenkins
David Kirksey

CHILDREN'S DIVISION

CHILDREN'S DEPT. II

Director ..... Rebecca Bandy
Pianist ..... Frances Rudisill
Teachers:
9 ..... Daisy Kirksey
10 ..... Cecil Jenkins
10 ..... Mrs. R.P. Land
11 ..... Glenda Sorensen
Assts. ..... Fred Towery
Iva Lee Boyd

CHILDREN' S DEPT. I

Director ..... Wynona Hall
Asst. Dir. ..... Mattie Randolph
Pianist ..... Peggy Hovis

Workers ..... Roland Mayberry
Bobbi Jackson
Mary McGinnis

PRE-SCHOOL DIVISION

PRE-SCHOOL DEPT. II

Director ..... Becky Cherry
Pianist ..... Frances Rudisill
Workers ..... Brenda Towery
Winfred Addington
Brenda Williamson

PRE-SCHOOL DEPT. I

Director ..... Cynthia Bradshaw
Secretary ..... Faye Cook
Workers ..... Jake Rudisill
Annie Mae Rhyne
Grace Jackson
Myrtle Ashe

CHURCH TRAINING OFFICERS

Director ..... Glenn Ballard
Asst. Dir. ..... James Hovis
Gen.Secretary..... Fred McGee Jr.
Youth Leader ..... Sandra Ellis
(13-17)
Children's Leaders ...
(9-12) ..... Glenda Sorensen
(6-8) ..... Ruth Ballard
Preschool Leaders::
(4-5) .....
(0-3) ..... Edna Lay

BENEVOLENCE COMMITTEE

David Kirksey
Winfred Addington
Baptist Women's President

NURSERY COORDINATOR

Gertrude McClure

BAPTIST MEN OFFICERS

Director.....
R.A. Leaders:
6-7-8.....
9-10-11 ..... Wayne Beam
Ray Ashe
12-13-14 ..... John Williamson
James Novis, II
15-16-17.....

W.M.U. OFFICERS

Director ..... Billie Ridley
Sec. & Treas. ..... Frances Rudisill

BAPTIST WOMEN OFFICERS

President ..... Irene Carpenter
Secretary ..... Becky Cherry
Mission Study Ch. ..... Frances Thomas
Mission Ac.Ch. ..... Velma Ledford
Mission Sup.Ch. .....

Acteens Dir. ..... Peggy McCraw
Leaders ..... Bobbi Jackson
Jeanie Summerlin
Peggy McCraw
G.A. Director ..... Odessa Crisp
Leaders ..... Myrtle Ashe
Odessa Crisp
Janice Clubb
Brenda Williamson

Mission Friends
Director ..... Margie Pasour
Leaders: ..... Mary McGinnis
Margie Pasour
Ruth Ballard

MISSION COMMITTEE

	TERM EXPIRES
Glenn Ballard	1972
Katherine Lay	1972
Carl Greene	1973
Charles Coleman	1973
Marvin McCraw	1974
Ed Ashe	1974

FINANCE COMMITTEE

James Hovis, Chm.	1972
Marvin McCraw	1972
Cecil Jenkins	1973
Frances Rudisill	1973
Church Treasurer	

NOMINATING COMMITTEE

Margie Pasour
C.B. Summey
Becky Cherry

CHRISTMAS PROGRAM COMMITTEE

Harold Ellis
Irene Carpenter
Peggy Hovis

USHERS

Don McClure, Chm.
C.B. Summey Asst. Chm.

Ed Ashe	Tommy McClure
J.E. Crocker	Reynolds Cook
W.M. Addington	James Crickmore
David Kirksey	Dean Jones
Ken Cherry	Fred Towery
Cecil Jenkins	Jake Rudisill
Robert Hall	Marvin McGinnie

CEMETERY COMMITTEE

Fred McGee, Sr.
Jake Rudisill
Will Carpenter

TRUSTEES

	TERM EXPIRES
James Hovis	1972
Lewis Summey	1972
Austell Jenkins	1973
Brooks Pasour	1973
L.G. Duckworth	1974
Irvin Randolph	1974

LORD'S SUPPER COMMITTEE

Louise Summey
Helen Wheless
Mrs. W.B. Brackett
Edna Clemmer

PROPERTIES COMMITTEE

	TERM EXPIRES
S.A. Jenkins	1972
Ed Ashe	1972
Landis Pasour	1973
Becky Cherry	1973
Tommy McClure	1974
Polly Jenkins	1974

VACATION BIBLE SCHOOL

Principal — Harold Ellis

ASSOCIATIONAL BOARD

	TERM EXPIRES
Don McClure	1972
Winifred Addington	1973

EDUCATIONAL FUND COMMITTEE

W. Lewis Summey
S.S. Director
Chairman of Deacons

200TH ANNIVERSARY COMMITTEE

Brooks Pasour
W. Lewis Summey
Willie Holland
Helen Wheless

COMMITTEES FOR 200TH ANNIVERSARY

HISTORICAL COMMITTEE

Chairman	Helen Wheless	Rebecca Cherry
	Mary Hoffman	Cecil Jenkins
	Louise Summey	Dean Jones
	Frances Rhyne	

The duties of this committee will be to compile all History both early and late.

PROGRAM COMMITTEE

Chairman	Irene Carpenter	Frances Rudisill
	Margie Pasour	William Wheless
	Wynona Hall	Jay Baker
	Earl Friday	Max Redding

The duties of this Committee will be planning programs for the year.

PUBLICITY COMMITTEE

Chairman	Peggy McCraw	Clara F. Cline
	Landis Pasour	Jeanie Summerlin
	D.H. McClure	Edna Baker
	Billie Ridley	

The duties of this Committee will be advertising of all kinds.

PAST EVENTS THAT HAVE BEEN A PART OF THE CHURCH'S HISTORY

* * * * * * * * * * * * * * *

FORMATION OF SOUTHERN BAPTIST CONVENTION

The foundation of the Southern Baptist Convention was laid in 1688. Elias Keach, son of a famous Baptist minister in London led 12 emigrants from England, Ireland and Wales to form the Pennepack Baptist Church near Philadelphia, Pennsylvania. Under his leadership, four other small churches sprang up in surrounding areas of Pennsylvania and New Jersey. One of these was the First Baptist Church of Philadelphia in 1698. On July 27, 1707, representatives of these small primitive churches organized the Philadelphia Baptist Association - the first organization of Baptist history.

This association played an important part in the development and growth of Baptists in the South (directly affecting Long Creek Baptist Church - see Assemblies of Early Churches).

A unified movement in 1774 brought a closer relation between all Baptist leaders. Baptist history and American merged on Philadelphia - when the Continental Congress met in 1774, Baptists sought complete religious freedom and sent Isaac Backus of Massachusetts to lay their plea before the Congress. On October 14, 1774, Backus, John Manning and other Baptist leaders met with Massachusetts members of the Congress - John Adams, Samuel Adams, Robert T. Paine and others. Their fight was won in 1789 when the Congress passed the Bill of Rights - including its First Amendment guaranteeing the religious freedom they sought. Another movement to unify all Baptist Churches was the formation of the "Triennial Convention". Baptist churches had grown in the awareness of foreign missions. William Carey, Adoniram Judson, Luther Rice and other early pioneer missionaries had opened the door for world expansion of the Gospel.

In 1844, the final meeting of the Triennial Convention was held in Philadelphia. For 30 years, it had united the efforts of Baptists North and South, in foreign missions and other Christian endeavors. However, the last meeting was fraught with tension and distrust. The difference of the North and South over the slavery controversy, the feeling the Southern Mission Fields were neglected led to bitterness

and dissention. Leaders on both sides felt separation was inevitable. They were right. The following year, the Southern Baptist Convention was founded in Augusta, Georgia. (1845).[1]

The primary purpose of this body was to inspire all churches, lead into greater accomplishments and unify efforts for greater Christian life. It has no governing authority over the churches and is official only in an advisory capacity. It is said the Baptist organization is the most nearly perfect example of true democracy that has ever existed. Many ideals of the American Declaration of Independence were based on principles already the foundation of the Baptist structure.

THE CHURCH AND THE ASSOCIATION

"All ye, assemble yourselves and hear which among them hath declared these things:" Isaiah 48:14.

The words of the prophet Isaiah were more than a command to the early churches. Primitive modes of communication made it impossible for the branches to have a close relationship with each other. Therefore, the assembling together was a necessity for sharing the Christian endeavor and Christian accomplishment for enrichment and growth in the faith. The churches were banded into Associations, with meetings held once each year to exchange Christian experiences and plan Christian work.

The first association formed was the outreach of the Philadelphia Association in 1707. (See Formation of Southern Baptist Convention). In 1749, Oliver H art was sent from this group to Charleston, South Carolina where in 1750, he led in the formation of the Charleston Association - the first union of Baptist Churches in the South. As the faith spread, it became necessary to form new associations. The Sandy Creek was formed for the area north of the Catawba River - the area south of the Catawba River remained in the Charleston Association. The growth of the Sandy Creek Association and the various organizations springing from the parent group greatly affected the early Christian movement - but we turn our attention

to the Charleston Association as Long Creek Baptist Church was formed within its territory.

In 1771, the Congaree Association was formed, but "on account of its interference with the internal discipline of the churches, infringing on their independence" it was disbanded after about two years of unfruitful existence. (2)

The Bethel Association was formed in 1789, composed of churches which had belonged to the Congaree and those formed in the territory since its dissolution. Long Creek Church was a member of this association.

In 1800, the Broad River Association was formed with churches in South Carolina and North Carolina among its members. Long Creek Baptist was included in this association. It is sometimes asserted that Long Creek Baptist Church was organized by two missionaries from the Sandy Creek Assembly. The time of this visit is stated by some to be 1772 - others 1777 - however, evidence seems to indicate the church was constituted in 1772 by ministers of the Broad River Association - and strengthened by the "visitors" in 1777.

Whatever the beginning, the development was through the Broad River Association.

Long Creek Baptist Church remained a member of the Broad River Assembly until 1854, at which time membership was transferred to the Kings Mountain Association. In 1863, it united with the Catawba Association. It was an active member of this group until 1894, at which time it transferred its membership to the South Fork Association.

In 1919 , Long Creek Baptist Church became a charter member in the formation of a new association - the Gaston Baptist Association.

As this is the organization in which the church has retained membership for the past 53 years, I quote the following from the earliest years of its existence:

> "Dr. Vipperman served on the Executive Committee the first year the Gaston Baptist Association was organized, 1919.
>
> Delegate from Long Creek to the first year was Mr. F.M. Pasour."

> "Dr. Vipperman drew up the motto of the Association which was adopted by it that year. The motto being: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Col. 4:12.

Dr. Vipperman elected as delegate to Southern Baptist Convention in 1919 from the newly organized Gaston Baptist Association.

The date of organization of Long Creek Memorial was listed in the first minutes (1919) as 1772. Mr. J.A. Ramsey of Bessemer City was listed as the Church Clerk in 1919.

On the last page of First Minutes in column titled "Flashes and Thoughts" was the following comment: 'Barrett and Vipperman are certainly enthusiastic workers."

The Second Session of the Gaston County Baptist Association was held with the Long Creek Memorial Baptist Church, Dallas, North Carolina., October 19-20, 1920.

Delegates from Long Creek, 1920, were J.F. Flowers, T.S. Summey, F.M. Pasour, Carl Holland, Joe Holland, John Campo, T.H. Holland, J.L. Hoffman, Julius Hayes, A.R. Holland.

Dr. Vipperman was on first committee for the Boiling Springs High School which was adopted as the Associational School.

Long Creek gave $3.00 toward the Minute Fund during the year 1919-1920.

Dr. Vipperman elected as Foreign Missions Chairman for year 1920-1921.

Dr. Vipperman elected as Delegate again to Southern Baptist Convention.

Total Membership in 1920 was 258.

Sunday School Superintendent in 1920 was Mr. F.M. Pasour; total enrollment was 211.

Long Creek Church Property was valued at $55,000 in 1920. Gave $5.20 to State Missions; $97.50 to Orphanage; $789.76 to the 75 Million Campaign."

The Constitution or "System" of the Assemblies, formulated in 1800 stated each church within the organization "choose and delegate some of the most able, pious and judicious from among themselves" to convene when and where designated. The expenses were to be paid by the churches, sending them. An 11 point guideline of discipline and a 12 point "Abstract of Principles" was adopted.

Generally, the meetings were to be held once a year, usually in the fall. Although some years' records are not available, Long Creek was active in the work of the Association of which it was a member. A fairly complete list of "able, pious and judicious" delegates represented the church through the years.

THE EARLY RELIGIOUS MOVEMENT

One of the most momentous events in Baptist history was the coming of the Great Revival in 1800. This began in Sandy Creek Association - but soon spread to Broad River Association (Long Creek belonged to this organization). Baptisms of 500 - and "large numbers" were reported.*

This was in part the result of 'field meetings' of all denominations. The Methodists and Presbyterians conducted General Meetings - (Baptist preachers on invitation attended and even preached but took no part in communion). Another type of meeting was the camp meeting already in use by the Baptists. They were strongly solicited to embark in a general communion scheme, but they refused. They had camp or field meetings among themselves. These were established from motives of convenience and necessity and relinquished when no longer needed. The meeting houses were generally small, surrounded by woods for advantage of the cooling shade against the heat of the summer. In these groves, stages were erected, around which the numerous congregations encamped. They were advised to come prepared to accomodate and refresh themselves.

In the progress of the revival among the Baptists, and generally at their camp meetings, there were exhibited scenes of the most solemn and affecting nature; and in many instances, there was heard at the same time, throughout the vast congregation, a mingled sound of prayer, exhortation, groans and praise.

This practice continues in many areas, for other denominations particularly Methodists, but have been discontinued by Baptists.(1)

Many an enthusiastic "Amen" or "Praise God" has been injected into later worship services as a carryover of this practice. Remember them in our own church?

* * * * * * * * * * * * * * * * *

EARLY RELIGION IN AMERICA-FROM THE DAYS OF THE PURITANS AND PILGRIMS

The heritage and background of American Baptist organizations is chiefly British. The earliest arrivals in the New World of America found their way to New England communities, possibly because they thought the Puritans who had shared persecutions with them in England, would receive them gladly. Such was not the case- enjoying only a small measure of "freedom of worship", (state control of early churches made true freedom impossible) they practiced a narrowed view of worship and refused to accept practices or doctrines not in strict agreement with their own views. Hence, they who had come to America to escape the hostility to Baptists under the reign of

Charles II found the same spirit of persecution in New England and their lot was little better than before. Roger Williams, Dr. John Clarke - these became the fathers of religious liberty in America. They advocated complete separation of church and state.

Under domination of the state, between 1642 and 1649, persecutions were extended to all who refused infant baptism. Henry Dunster, first president of Harvard College, now University, was expelled from his office in 1654. His home was confiscated and he was brought to trial for this 'offense'. Imprisonments and public whippings were the order of the day.

These persecutions opened the way for the spread of the Baptist doctrines to the Middle Colonies (Pennsylvania and New Jersey). There was little indication of intolerance towards Baptists in this area. Even at this early date, Quakers were prominent, particularly in Pennsylvania. Their policy of religious tolerance was favorable for Baptist settlements. The formation of the first five Baptist churches of this area (Pennepack and others) contributed directly to the foundation of our own church. (See Formation of Southern Baptist Convention - page 123) This was a slow movement and by 1725, the larger number of Baptists were still in the North - a few in Virginia, the Carolinas and Georgia.

The area of Virginia was still under the domination of the Church of England (established 1619) and persecution of non-conformists continued. Many believers continued their search for true religious freedom - into the area of the Carolina Province. From 1682 to the end of the century, a number of Baptists settled in the vicinity of Charleston . For protection from Spaniards and Indians, many moved inland to an island at the mouth of the Edisto River (about 1683). This was the first inland expansion that opened the trail to the wilderness areas of what is now North Carolina.

There is no definite record of any regular organized congregation of Baptists or any Baptist preacher until 1720. Paul Palmer organized the first church in North Carolina in Chowan Precinct near Cisco. This church failed to survive and became extinct about 1730. The oldest permanent Baptist church is at Shiloh, near Camden, September 5, 1729. It was an outgrowth of the vangelistic work of Palmer. Although Arminian in his views, (not demanding an experience of grace previous to baptism - baptising all who requested baptism by immersion), the movement spread. It is significant that the earliest witness in North Carolina was carried by Arminians.

About 1726, an outburst of religious enthusiasm threatened to destroy the very source that brought it about! Two great evangelists, Frelinghuysen and Gilbert Tallent set into motion a series of revivals that swept the then known areas of America. John Wesley and George Whitfield united the efforts among the rural areas of Georgia and the Carolinas. So extensive was this that about 10,000 were baptized into Baptist churches in two to three years. Baptismals of 400 and more were reported at one time.

The result of this "Great Awakening" was two-fold. In an effort to overcome the 'non-experience' conversion and "Half-Way Covenant" of the Arministic past, the new move was accompanied by a deep conviction of sin and a desire for regeneration. There arose an unusual expression of primitive emotion - weeping, wailing, the "holy laugh" - frequently accompanied by dancing, uncontrollable muscular spasms of the body - even falling to the ground in a dead faint, known as the 'jerks.' Even more obnoxious was the custom known as the 'barks' that often accompanied the 'jerks.' So great was the transformation that those so afflicted often lost all vestige of self visage and actually took on the countenance of the animal itself, walking on all-fours, snapping, barking and snarling. They often gathered in 'packs' and their weird sounds brought chills to all who heard them.

This trend found great favor in rural areas among the more uncouth, but all areas of life felt the impact of such practices - even at that, Benedict (early American Religious historian) reports gatherings of from 10,000 to 12,000 at one time, with 800 falling down under religious impressions. Baptists were not as strongly affected by this trend as were other denominations of that early day. The Baptists, as a religious group, did not share in the camp meetings that were fertile grounds for the teachings. (See Early Religious Movement, page 187).

About 1799-1803, the period of grace largely stamped out the practice. Those who followed the trend became known as the "shaking Quakers." Even though not as vitally affected as other denominations, dissention arose within the Baptist organization. Some sought to return to the "no experience of grace" and "Half Way" measures of the pre-revival days and others insisted upon an experience of regeneration for membership. This brought about the first great schism of the Baptist world - the Baptist split into Regular Baptist and Separate Baptist churches.

The Separate Baptists claimed the Bible alone was the platform of their beliefs and critized the Regulars for their laxity in requirements for membership. Some of the early Baptist churches of the Separate Movement became known as True Light, claiming the truth of Salvation as their doctrine. Long Creek Memorial Baptist Church was formed by the Separate Baptists. The Separate and Regular bodies were both active until 1794 - the last Regular church changed its policy and the movement died - except for a few outlying churches that carried forward the practices. These were known as the "Free-Will Baptists."

Some of the practices of these primitive Baptist churches still exist in the more rural areas of this day, but have largely ceased to be a part of the general Baptist organization.

From this time, the history of the Separate Movement merged with the history of Long Creek Memorial Baptist Church. From this humble beginning, the faith has grown to the all-enveloping force that determines our Christian world today.

NOTES ABOUT LONG CREEK MEMORIAL BAPTIST CHURCH

THE NAME

Born in adversity, nurtured on sacrifice and sustained by faith - this could summarize the history of the church. At one time, it was known as "Brush Arbor Church." (No definite, written records exist of this era. It lives only by tradition - handed down from one generation to another by those who knew - those who worshipped beneath the grapevine near the rock - probably from 1769-1772).

In 1794, it was designated as "Baptist Church of Christ on the Catawba River" - changed within a short time to "Long Creek Baptist Church." It derived its name from the Little Long Creek and the Big Long Creek flowing endlessly and serenely nearby. As these creeks were necessary to sustain physical life in pioneer wilderness days, the church was necessary to sustain spiritual life.

The name was changed to "Long Creek Memorial Baptist Church" during the tenure of Dr. J.L. Vipperman. It was upon completion of the present sanctuary and dedicated to God as a memorial to the Christians who founded the church, preserved the faith and passed the torch of love, loyalty and devotion to the cause of Christ to the present generation.

THE SOLDIERS THAT KEEP THE GUARD

Did you realize our loved church is guarded night and day by a band of soldiers completely encircling the building? In the formation of plans for the present sanctuary, Dr. Vipperman insisted that a complete row of brick be laid on end - standing tall and straight, like soldiers. This was to be a constant reminder to the people of God's House that it was waging a constant war against sin, against ignorance of God's word and against the threat of any outside doctrine that could weaken or undermine the church. Many have forgotten the reminder, but still they stand, tall and straight, soldiers still fulfilling the vigil entrusted to them from the foundation of the church.

A nine-year old bay was so impressed by this act that it lingered through the years in his mind. Other impressions and memories are recorded elsewhere. (I am indebted to Brooks Pasour for this information - as well as the glimpses into the past of his memory of this era in the history of our church.)

Believe this? Look for yourself as you leave the church - and don't forget to 'salute' with a silent prayer as they continue to guard.

OTHER FACTS ABOUT THE CHURCH

Dr. Vipperman laid the first brick for the foundation of the brick church - and Mrs. Vipperman, the second. They are at the corner nearest the annex.

Another odd fact about the brick church: under one of the windows at the front, there is a brick with the initials J.C.R. and a hand pointing to them. Why? No one knows. The mason asked for a brick and Brooks Pasour - a nine year old 'helper' at that time, handed it to him. There it remains to this day.

WHAT HAS BECOME OF THE LAND MARK!

Long Creek Church is nestled in a valley, hid from sight of the main road that passes by.

Dr. Vipperman wanted the church to be seen - wanted travelers on the highway to know God's House was near. He told them! A sign was erected from the roof of the sanctuary. I AM THE WAY in electric lights. Although the lights were not burning at all times, they were plainly seen from the road. Travelers could see and know - and maybe breathe a prayer as they pass. It became a landmark - a beacon proclaiming:

I AM THE WAY.

During the renovation in 1967, the familiar and loved landmark was removed. The roof seemed bare - and strangers pass without a thought of God's House nestled in the valley. Will it be restored? Only the future years can tell.

THE LIGHTS IN GOD'S OWN HOUSE

A special feature of the new sanctuary were the beautiful lights. They were a gift from Dr. and Mrs. Vipperman that "their light might shine on our faces as God's light shines in our hearts." There were hanging fixtures, suspended by heavy bronze chains. The fixtures were enormous inverted bell framings of heavy bronze with a large bronze tassel beneath. Encased within the heavy bronze framings were delicate frosted glass shades, tissue thin, with fragile tracings of blue enamel on the four divisions made by the frame. They were imported from Czechoslovakia. Flat bronze fixtures were used in the extension at each side and back of the main part of the auditorium. Through many, many years of heat and changing weather conditions, the glass became dry and brittle. Examination revealed a dangerous condition - additional heat could cause the glass to crumble. As it would have been impossible to replace the shades, the fixtures were replaced. For many years they shed their beauty on every life that worshipped in the church.

THE CHURCH AND FINANCE

In this modern world that places so much emphasis on material things, it is difficult to realize how the early churches survived with so little money for Christian purpose. Early records of contributions show .05, .10 and other small amounts as a yearly donation for many. At one time, a 50¢ yearly contribution was requested of all male members. A year's income for the church was often $20.00 or less. Actually, there was no money to contribute. The people received and handled little cash and business was done on a barter, or trade, basis. The farmers simply swapped what they had for what they lacked. Almost all the purchasing power was on a 'credit' basis. Items needed during the year were charged at the store and in the fall the farmer took his produce to the store to settle.his account. A bale of cotton, a ton of hay, bushels of corn, a side of beef or pork often cleared the account, and the process was repeated the following year. (1)

Preachers were paid likewise - little cash but often with produce or other necessities of life. From this developed the custom of 'pounding' a preacher's family, to express love or appreciation for his services. Once a young girl married a Baptist minister and her mother, fearful for her future, remarked, "She may never have any money, but at least she'll never be cold or hungry." No set salary was listed for any preacher until 1883 when Reverend R.L. Limerick was promised a yearly salary of $100.00 - paid quarterly.

There was very little money in circulation in any area of life. Even banks were limited - the largest often having less than $200 as operating capital.

An interesting fact is that feathers of ducks and geese generally brought cash. This accounts for the large flocks of these fowl then generally found in the country. (2)

One company sought to break this custom by offering cash for "a pound of rags to a carload of dried fruit." Others had to do likewise. However, the barter system existed for many years to a great extent in the stores not situated on a railroad. A dent had been made, though, and almost every merchant would pay cash for some types of produce. As the people received cash for their products, contributions increased and the work of the church increased proportionately. Still, they (the contributions) were "ungratefully small." In 1873, a Baptist Minister said, "The people need someone to show them how to get some money," but no one knew just how! (3)

From this humble beginning of sharing of means for the Master's Work has grown the awareness of our privilege and responsibility of Christian stewardship. In order to develop full rounded Christian life, religious activity, devotional service, personal consecration and emotional expression is necessary. From tiny acorns the mighty oak trees grow!

One thing that caused objection to contributions for religious purposes among the earliest Baptist was that their fathers were, before the Revolutionary War, required to pay, in money or part of the harvested crop, taxes for the expense of the church. Early Long Creek Baptist Church members were required to do this.

The money or items thus collected often were used for other than religious purposes. This union of church and state was most distasteful - their opposition led to a complete separation that to this day is one of the highly prized tenets of the Baptist Doctrine. Being opposed to the union of church and state, they failed to do, when separated, what they had been forced to do when united.

Another custom of the early churches discouraged giving for the cause of Christ - the practice of attending the yearly "protracted" or "Camp Meeting". From these meetings, they "Drew rations" as it were, spiritually and attended no other service between times. They were called on for no contributions - and volunteered none. Many of them could say "they had belonged to the church 25 years and it had not cost them 25¢." In their infantile spiritual state, they had not learned the real true meaning of Christian immersion. They knew they had been baptized into the name or service of God, the Father, and of God, the Son, but did not know the meaning of baptism into the service of God, the Holy Spirit - they thought that was something the preacher just said to fill out!

The 'fathers' had taught faith and baptism, but had "left undone" missions and the ministry of service. This was the lesson many of the people had yet to learn.(4)

THE CHURCH AND MONEY

The report of funds for the church is interesting. Money was very scarce and it was a struggle to meet the necessary expenses. Salaries for church workers, preachers, etc. were non-existant, the members preached and served through love, giving of themselves rather than their means.

Prior to 1812, the financial records were reported as a part of the minutes and for July 16, 1808, the report is as follows: (again, I copy verbatim):

> "Met at our meeting house and after divine service, proceeded to business. Nothing of importance came up before us. We proceeded to examine the Church Treasury, found the sum therein remaining 6s - 6p. (about $1.75).

"August 18, 1809: Met at our Meeting House and after prayer and exhortation by Brother Blackwell, proceeded to examine the church fund and found 9s - 6p remaining therein.

"On July 20, 1811: Met at our Meeting House and after usual service proceeded to business, first found all in love. Examined the church fund and found 6s therein. "

As meager as that seems, note the following entry:

"November 14, 1812: Met as usual and after Divine Service proceeded first made inquiry among the Brethern found all in love 2nd Brother Cobb restored to his former usefulness 3rd Brother Ruben Jenkins appointed to keep the church fund which was examined and found empty also the account of paying into the fund found in arrears as follows: Brother John Weathers 4 years,Brother Davis, 5years, and Brother Wiatt Jenkins, one year."

As noted above, Ruben Jenkins was the first appointed treasurer of the church.

On April 16, 1831, a set donation was required of all male members - agreed in future that the male members put into the church fund at our meetings in April and September annually twenty-five cents each.

Several pages in the back of the old Long Creek Baptist Minutes list donations by members. It is interesting to note that gifts were listed in English money until June, 1830 although the United States had been issuing its own coinage many years before that time.

Also, to give a view of the scarcity of hard cash in those early years of the church, the following members put into the general fund in September, 1831, 12 1/2 cents each: Reuben Jenkins, Abram Wiatt, Abram Lynch, Henry Rhodes, Samuel Wethers, Fanny Jones, Joseph Cross, Clem Fullenwider, John Smith, Beck Costnee, and Bill Friday. The balance in the church fund at the end of that year was the sum of 12 1/2 cents. Others giving to a depleted church fund early in 1832 included William Jones, Bill Free, Frances Jones, Allen Aikers, James Hawkins, Lewis Thornburg, Nancy Thornburg, Benjamin Jenkins and "by a colored sister, 6 1/2 cents."

On October 6, 1867, a special collection was taken to raise money for the minutes. Contributors were as follows:

I. Bromfield	.25
R. Holland	.10
H. Jenkins	.25
James Welk	.20
James Eaton	.10
J.L. Hoffman	.25
Elvira Harrison	.10
Ellis Johnson	.10
Benjamin Grace	.05
Elizabeth Smith	.10
Elizabeth Pasour	.10
E.H. Withers	.20
William Withers	.20

Following is an expenditure report for the church from 1806 to 1827:

LONG CREEK CHURCH FUND

1806	To one quart of Wine for Church yuse	S - P
Sept. 4th	delivered to Billy Holloway Delegate to the	4 0
Oct. 12	Association	11 - 0
1807		
Aug. 13	to one queart and a pint of Wine	6 - 0
Oct. 11	Delivered to Billy Holloway for the Association	10 - 0
1808		
Feb. 2	given to brother blackwell by consent of Chh	16 - 0
July 19	lifting a letter at the postoffice for the Church	1 - 0
	Delivered to Billy Holloway delegate to Asso.	5 - 0
Nov. 20	given to bro Hollyfield by consent of Church	7 - 0
1809		
Aug. 19	One bottle of wine for church use	3 - 6
Oct. 16	Given in to the Association by Billy Holloway	6 - 0
	Expended by the deligates	
1810		
July 14	Total expended since last years examination	11 - 6
Aug. 17	to one queart of Wine for Church yuse	11 - 0
Oct. 14	delivered to Wiatt Jenkins deligate to Asso.	4 - 6
1811		
Aug. 16	One queart of wyne for Church yuse	4 - 6
Oct. 19	to the asotion	4 - 0

1812		
July 17	to a queart of wine for Church youce	4 - 0
Aug. 15	Examined the Church fund and there remains at this time 3s and 6d	
Oct.	Expended by the deligated to the Asso.	13 - 6
1813		
Feb. 17	Wiatt Jenkins two quearts of Wine	10 - 0
Oct. --	Expended by Messengers to Association	15 - 6
1814		
Oct.--	Expended by Messengers	6 - 0
1815		
May	By Wiatt Jenkins three pints of wine	10 - 6
Oct.	Expended by the Messengers to the Association	8 - 0
1816		
March	Give out of the fund to Br. William Martin	8 - 0
1816		
July 19	for wine	6 - 0
Oct.	By the Messengers to the Association	6 - 0
1817		
July	for wine	4 - 0
1818		
September	for wine	4 - 0
Oct.	to the Association	4 - 6
1819		
March	for wine	4 - 0
Sept.	for wine	4 - 0
1821		
Oct.	to the Association	4 - 0
1822		
May	gave out of the Chh fund to Brl. Fields Bradshaw	16 - 0
Oct.	to the Association	8 - 0
1825		
Oct.	to the Association	4 - 0
1826	to the Association	4 - 0
1827		
Oct.	to the Association	6 - 0

The path to financial stability was long and hard - often going backward before progress was shown. It was often a struggle to even continue as an organization for the word of God. In fact, it was more than a century - 1920 - before any security was attained in the financial life of the church.

Many plans used for raising funds before and after that date are discussed in various parts of this history. Through the struggle for existence these hundred years or more one fact stands as clear and strong - it was not the will of God that this great old church would fail. To this end, He prepared hearts ready for the task - ready for the sacrifice - ready for the struggle - that this church and the faith and love that are the cornerstone would stand forever as God's House for God's people.

The following chart shows income from 1880 to the present. Ten-year intervals are used for comparison to trace the upward climb:

$338.82	1880
$642.37	1890
$894.75	1900
$997.43	1910
$1,015.75	1920
$3,589.39	1930
$3,738.11	1940
$15,789.15	1950
$29,982.00	1960
$67,200.00	1970
$72,066.00	1971 - year of last report

The following financial report lists budget, monthly expenditures, (March, 1972), year to date expenditures - and completes the financial picture of the church. God is richly blessing this phase of the work.

TOTAL BUDGET & EXPENDITURES	$70,817.72	$5,391.40	$38,886.80
BALANCE IN GASTONIA MUTUAL BUILDING & LOAN APRIL 1, 1972 (Includes $4,898.88 in Building Fund)			$23,516.37
BALANCE IN EDUCATIONAL FUND APRIL 1, 1972			$4,610.81
OUTSTANDING BONDS			$18,500.00
VALUE OF CHURCH AND MISSION PROPERTY			$418,500.00

THE CHURCH AND INTOXICANTS

The church had always frowned upon the use of intoxicating liquors. On July 19, 1836, the minutes record: Ruben Jenkins came forward and made acknowledgement for absenting himself from the last communion in consequence of intoxication for which cause he was laid upon church censure three months and deposed of the office of deacon. (For an unknown reason, the censure lasted for eight months. He was restored to full fellowship by vote of the church on April 1, 1837)

It was not until 1860 that the church caused a resolution concerning the use of intoxicants:

> "Thursday evening, May 24: Resolved that the resolutions heretofore established in the church in respect to intoxicating liquors be recorded in this book (the church book).
>
> Resolution as follows:
> We, the Baptist Church of Christ at Long Creek resolve that no member shall be a member of our church who makes, buys, sells, trades, traffics, or deals in ardent spirits (alias spirituous liquors) in any manner whatsoever, or uses the same as constant beverage."

In spite of the stringent restrictions, others were called to answer this charge:

> "April 6, 1861: Appointed Eli H. Withers to cite Walter C. Withers to the next church meeting to answer to a report of which he is said to have been intoxicated."
>
> "On May 4, 1861: The case of Walter C. Withers put off to the next church meeting. Appointed Brother Harrison Jenkins to recite him to answer the church in regard to above charge."
>
> "This matter was allowed to 'drag' until Saturday, August 3, 1861: The case of Walter C. Withers taken up again. Harrison Jenkins to see him and cite him to the next church meeting to answer the charge in regards to the accusation heretofore brought against him drinking too much hot things."
> (On August 31, he was excluded)

This question of the use of intoxicants caused a storm of protest in the church - to such an extent that the following was entered on May 3, 1863:

> "We, the committee appointed on yesterday (consisting of A. J. Cansler E.H. Withers and Miles Hoffman) to examine and consider the resolution which is recorded on the third page of this Book (Church Book) which resolution has been heretofore established in this church in regard to the temperance question; beg leave to submit to the church the following report; that whereas the above named resolution has caused much disturbance in this church, therefore we as a committee change the above said resolution to the following words, that discipline shall only be administered by the rule laid down in the word of God.
>
> Signed: A.T. Cansler
> E.H. Withers
> Miles Hoffman
>
> "Sunday, May 3, 1863: This day the committee as in aforesaid submitted their report to the church, the church takes an active note on the report and unanimously votes for it as it reads; that the aforesaid resolution is now changed to the following words, that discipline shall only be administered by the rule laid down in the word of God. Signed in accordance with the decision of the church, May 3, 1863:
> E.H. Withers, CC

I can find no reference in the minutes to the restoration of above cited Walter C. Withers. The minutes however record him being chosen as a messenger from the church to the Associational Meeting on June 30, 1866. Therefore, we conclude all was forgiven.

THE BLACK MEMBERS

The church had always been composed of white and negroes worshipping together (see pages 47 loft of log cabin specially for slave worship). They were subject to the same conditions as were the white members. The practice of taking negroes into membership along with the masters continued - and others - such as found worthy in the faith.

> "May 20, 1815: Met as usual. 1st divine service led by Brother D. Dobbins and Brother Wilkey. 2nd sat in conference and received by experience a black woman belonging to Elisha Jones.

The slaves who became members of the church were listed as follows:

> Lineberger's Anthony
> Hoffman's Lott
> Rhyne's Lotty
> Smith's Jane, etc. the first being the master, the second, the slave

The negro members were held to answer for their conduct as any other member:

> "July 15, 1815: Met as usual. Exhortation by Brother George Wilkey. Sat in chh. conference a matter of grievance of Brother Jacob, a black person, for which he was laid under censure and he denying same charges that came against him has been born with for want of fuller witness which we have today received so he is still under censure."

> "and on August 19, 1815: Jacob, a member mentioned in the minutes of last month is found worthy of excommunication."

In 1864, the church rolls included 74 negroes as members of the church. This practice of integrated worship continued July 4, 1868: "Appointed E.H. Withers the clerk and together with him Brethren H. Jenkins and William Withers a committee to give letters of dismission to all the colored members of the church who may apply for the same as the colored members are now about to form into a church organization of their own color and sort different from the body of the whites, but to retain the same faith and order in their church as that of the whites."

Also, July 4, 1868: "Be it known and remembered that the church this day unanimously agreed by a unanimous vote that when the colored members are formed into a distinct church organization of their own color and of the same faith and order as that of the whites; then the colored folks as a church body shall have the use of

the meeting house to hold Divine worship in and to preach in; provided their (the colored's) day or days be not set at a time or times that would interfere with the arrangements of the whites or would interfere when the whites should want or need the house for any purpose."

In compliance, the negro members were granted letters of dismissal. This ends the era of joint worship of whites and negroes.

STAINED GLASS WINDOWS
MEMORIALS OF SERVICE

Dr. Vipperman had promised his people a church with stained glass windows depicting scenes from the life of Christ as a constant inspiration when the brick church was only a dream in his heart. This promise was fulfilled and through the years have given new assurance of the nearness of God.

The contract for the work was given the High Point Art Glass of High Point, North Carolina. The scene over the bapistry was given as a memorial to the Julius Holland family and descendents. The scene on one side of the sliding door depicts Jesus being baptized of John in the river Jordan. The other portrays Jesus with the disciples at the institution of the Lord's Supper. Being of a different faith that did not believe in immersion baptism, the officer of the glass company did not want to memorialize this event and offered a substitute for the baptismal scene. His offer was refused as there can be no substitute for immersion baptism in a Baptist church. The most fundamental tenet of the Baptist doctrine forbade it! The order would be cancelled if he could not supply the scene as ordered. After consideration, he reluctantly agreed to fill the contract as specified.

Was it through accident, through malice or through lack of knowledge of Baptist doctrines that a vital error was made in the scene? No one will ever know - but the error was made - and is still today an erroneous portrayal of this event.

Each window bears an item of importance in a Christian's relation to his church and to God. Following is a list of windows, to whom dedicated and their location:

WINDOWS IN CHURCH

(Starting from left facing from pulpit)

In Memory of J. R. Robinson, September 29, 1846 - August 19, 1886
(Bethelem - star)

In Memory of Mr. & Mrs. Craig Hoffman - (crown)

In Memory of Mr. & Mrs. J. W. Kirksey - (ark)

In Memory of W. M. & Mary V. Summey - (crown & cross)

In Memory of James H. Holland & Family - (lilies)

In Memory of Mr. & Mrs. Arthur Jenkins - Family - (lamb & Christian flag)

In Memory of Clyde Friday, July 22, 1898 - December 25, 1918 - (bee hive)

(These three across back)

To the present membership whose loyalty to God and Glorious Cooperation with the pastor made possible this temple, Matt. 28:18-20, Eph. 2:21,22, 1 Pet. 2:5, 9 (letters CHI in each other)

Rev. Judson L. Vipperman, D.D., under whose sacrificial ministry this house of worship was erected. Acts 20:26, 27, 32, 2 Cor. 3:6, 1 Tim. 5:17 (dove)

To our former Pastors who have led us in the glories of the spiritual life
1 Ths. 5:12, 13, Heb. 13:17, 20, 21

(Starting down right side)

Master Claud Henderson Holland, son of Mr. & Mrs. Thomas H. Holland
(pussy willows?)

A.C. Summey & Family (incense lamp)

Fidelis Sunday School Class, Mrs. Roy Mayberry, Teacher (harp)

T.S. Summey Sunday School Class, T.S. Summey, Teacher (cross in stormy sea)

Mr. & Mrs. L.A. Holland (cross and anchor)

Mr. & Mrs. F.M. Pasour & Family - (cluster of grapes)

Mrs. & Mrs. D. Asbury Jenkins - (wine cup, grapes, pussy willows)

(In left vestibule)

Joe J. Holland & Family (roses)

(In right vestibule)

Nancy Lovina Baldwin, September 16, 1814 - August 9, 1896

THE OLD CEMETERY

One of the most interesting spots in the entire county is the old cemetry beside the church. It is, also, one of the most beautiful and sacred spots. Tall trees, pine and oak and cedar, tower overhead. The soft winds whisper seems a constant reminder of the nearness of God. Surely this place is hallowed.

The earliest record of its use as a place of burial was in 1728, when Edward Boyd was buried there. Many memorials attest to its use during the Revolutionary War. The quiet trees and silent tombs stand guard over the brave men of the valley who gave their lives for the freedom of the new nation.

Many British soldiers are also buried in the cemetery area. During the Revolutionary War, British soldiers encamped just beyond the graveyard. Smallpox broke out among them. Many died and were buried at the lower edge of the burial area. Although on opposite sides of the conflict, each grave was marked with a mound of rocks at the head and foot. All evidence of these graves have long since been obliterated.

Scattered throughout the old area are several cement crypts. The slabs on top are cracked and portions are missing. Many are chipped and gaping holes appear. If there were ever any inscriptions, time has erased them - or the mosses growing have obliterated them. They are bare - and one can only imagine who lies buried therein.

You would not recognize these, but ones who are familiar with the cemetery can point out a mound of rough stones. They bear no inscription but they mark the final resting place of Julius and Mary Ann Holland. They, who gave so much to the settling of this area and the foundation of our church lie in unmarked graves. Their deaths are recorded in 1814 and are among the earliest known entombments.

Another interesting stone marks the grave of Mrs. Fannie Rhyne Lineberger (Mrs. Lewis). She died in 1828, in childbirth of a young daughter, named Fannie after her mother. She was 18 years, 6 months and 11 days old at the time of her death. The family was of Lutheran faith but chose to be buried in Long Creek Cemetery. The young child grew up into a beautiful and good girl - in young

womanhood, she married a distant relative, Caleb J. Lineberger. It was said of them: "They have served their day and generation most faithfully and efficiently and have been a benefit and a benediction to their community and church." This family played a big part in the development of the textile industry in Gaston County.

In 1840, Elisha and Sarah Withers (brother-in-law of Jesse Holland - Sarah and Mary Anne were sisters of the Gaston family - early pioneers to this area) were buried in the cemetery. A modest marble slab marks the resting place. More remarkable is another lasting memorial - two cedar trees mark the head and foot of his grave.

In 1849, a marble slab was erected at the graves of Jacob and Elizabeth Hoffman Rhyne (parents of Fannie Lineberger, buried in 1828). They lived on the north side of Big Long Creek, directly south of Dallas. He was a very influential man, owning much land and quite a number of slaves. He was kind to the slaves - and never sold one outside the family. His will remembered each one. They revered his memory for his humane treatment. His wife lived five years longers - and died when she was three days older than he. They were of Lutheran faith, but are buried side by side in Long Creek Cemetery. A long inscription depicts their life and their hopes for their followers.

In 1855, Samuel Withers (son of Elisha and Sara Gaston Withers of early pioneer days), died and was buried in the cemetery. They lived about a mile east of Long Creek Church. His wife Sallie (Sarah)lies by his side. A nice marble slab marks their graves.

Another couple, familiar in our records, lie in the old cemetery. Jessie (son of Julius, founder of the church) and Martha Holland. They lived in the father's homeplace near the church. He was a wealthy man for his day. He owned much land and some slaves. He gave the land on which the town of Dallas was built in 1846-47. His wife, Martha, did not long survive him.

Mary Margaret Holland (Polly) and her husband, Julius (son of Jessie and Martha Hanks Holland) are also buried in the old graveyard. Their home was on the south side of Big Long Creek. History records them as most excellent people,

uneducated, but noted for their absolute honesty and exemplary lives. Their monuments record anly their births and their deaths .(1)

Reference has been noted elsewhere of the enclosed area reserved for Dr. Vipperman. Fate decreed his burial elsewhere.

Burials of later times caused an expansion from the original area. The graveyard has had a unique history. At times, it has been a stray derelict - weeds and debris were more evident than the markers of the graves - likewise it has been a free - clear expanse of holy ground. The cleaning crew of early days were members of the church. They planned a 'cleaning' day - with dinner on the graunds.

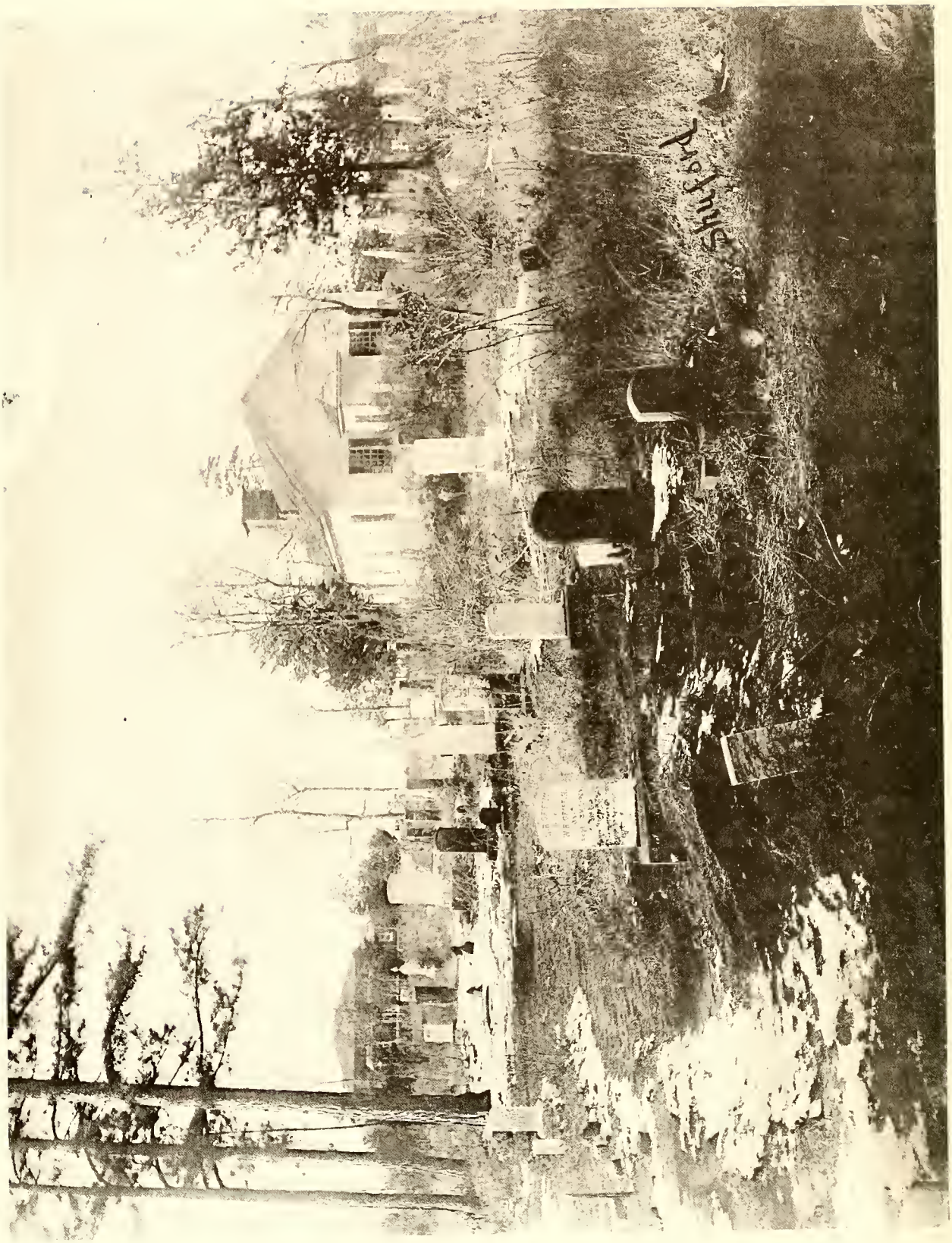
Today, the cleaning, mowing, etc. is under contract for regular service. The cemetery is cared for by a regular cemetery committee composed of Fred McGee, Sr., Jake Rudisill and Will Carpenter.

In 1969 it was necessary to restrict burials to church members. The cost was also set at $25 per grave plot.

Who can say the number of graves that have been lost through the existing centuries? The encroaching wilderness was a relentless monster - weeds and undergrowth overran areas.

The graves may have been lost, but the memories are still a part of this hallowed place. The wind sighs in the tall trees overhead, the creeks flow on their way, each endlessly keeping the silent watch. Surely God is in this hallawed place.

The wide area between the church and the highway has been acquired by the Town of Dallas as a Municipal Cemetery. Even though sorrow is its lot, it's quiet and peaceful in the valley. Death, as is life, is held firmly in God's Hand.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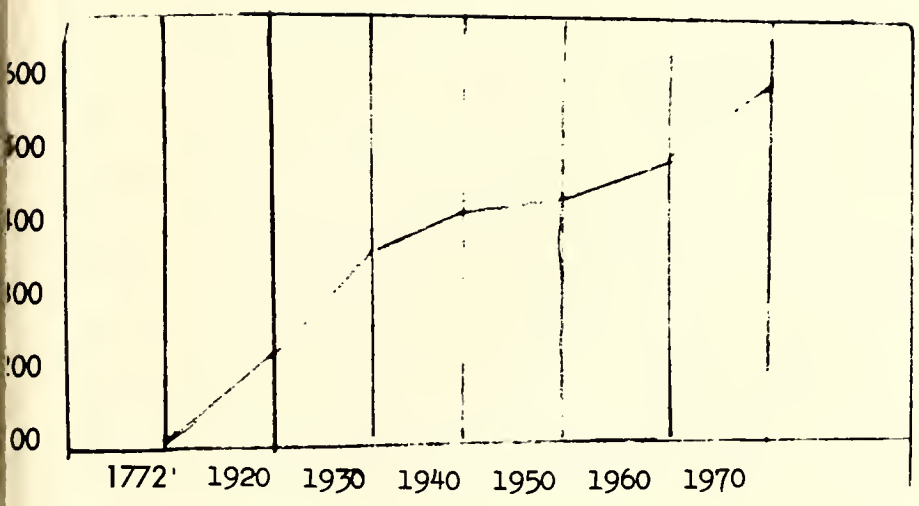
DID YOU KNOW?



Membership Graph

Average Contributions Increased More Than 72 Times --

1920	-	$1,051.75	1971	-	$72,066

Cooperative Program gifts almost 150 times --

1940	-	$62.91	1971	-	$8,008.15

Home Missions almost 4 times --

1950	-	$181.23	1971	-	$605.00

Foreign Mission almost 10 times --

1950	-	$218.00	1971	-	$2,197.00

Salaries almost 20 times --

1920	-	$1,100.00	1971	-	$19,572.00

Other Operating Expenses almost 25 times --

1940	-	$267.00	1971	-	$5,643

Membership more than doubled --

1920	-	$258	1971	-	$600

Did you know:

The oldest church member is:

Mrs. Levi Baker 88

The second oldest is:

Mr. C.W. Fox 86

The next is not a member now, but is a previous faithful worker in the church. I gratefully acknowledge the contribution her keen memory made to this history. (Lavina Baldwin biography - early baptismal traits, cemetery history, etc.) I'm sure there's still a special place in her heart for this sacred house of God.

Mrs. Ella Cargill 84

Others of our own join the ranks at this age. Thank God for the inspiration of their lives.

Did you know:

The early collection plates were made by Mr. Harvey Jenkins - cut from the wood of the trees of the old church site - cut and shaped and polished with love - all for the glory of God!

The present plates are a gift of Ralph Crisp, brother of our pastor. May they always be used with the love with which they are given.

The old hat racks in the vestibule were made by Mr. Ephriam M. Queen (Mrs. Lathie Lineberger's father). The present ones are a gift of Mr. and Mrs. W.A. Wheless.

A SPECIAL TRIBUTE

It would be wonderful to award a special tribute to the many Christians who have been outstanding in the Master's work, but time nor space permit it. We gratefully acknowledge there are and have been through the years, men and women who quietly discharge their duties as the pillars of the church, yet are scarcely known beyond their neighborhood. We commend them for their loyalty, their faith, their example of selfless service to the love of God who knoweth, who careth (Matt. 10:29) and who will reward with infinite glory, beyond the feeble means of man. Let us all take our places with them. We labor for our Master, He sees all, He knows all, what we may do for His cause will not be forgotten by Him.

We fellow workers for our Lord can offer no greater tribute to their faithfulness than to follow the path they blazed through their loyal service. Often, we, who have not planted, reap the harvest of seeds they sowed. Their lives are a spiritual blessing upon the church, the community and the world, at large. This influence has no sunset, no clouds can hide it, no rocks can crush it, no floods can drown it, nor fires consume it, It is the ageless, endless foundation of our faith.

T.S. Summey

The Lord has revealed such men in the service of Long Creek Memorial Baptist Church. The first is Mr. T.S. Summey. None can measure how his life affected the church. He became a member on August 17, 1904 at the age of 15. He was ordained a deacon in 1911 and served continuously in that capacity for 52 years. He was often chairman of the Board. He has taught in the Sunday School for 43 years.

He taught 12 years for the Fidelis Class of Young Women and 31 years for the Young Men's Class. Some grew up in his class and their children became a part of the same group. More than lessons from books, quarterlies, etc. Mr. Summey taught loyalty, love for God's House and a deep interest in the welfare of others. He taught as much by his life as by his words. He lived by a most interesting creed: "Never let anything keep you from worship on Sunday that wouldn't keep you from work on Monday." Maybe his secret was his love for his class - and they loved him, too. As an expression of their love they dedicated a stained glass window at the side of the sanctuary as a perpetual memorial to his service.

His interest in Training Union equalled his love of Sunday School. His service in this field caused many to say, "He's a Gaston Baptist Associational Training Union Man." He was director of Gaston Baptist Associational Training Union for 10 years - and the Dallas-Stanley District for many years. He capably represented the church at the Southern Baptist Convention for 10 years.

"Mr. Tom" was honored by Gaston Associational Training Union by a resolution granting him lifetime status as advisor to the Executive Committee.

At his death in 1968, the church revered his memory with a special memorial service. A plaque was presented the family as a constant reminder of his Christian influence. A Summey Memorial was established to honor the two Summey's whom God had called during the year, "Mr. Tom" and Mr. Brady Summey. A tower for the bell from the frame church of long ago would be erected as a memorial.

His children continue in the faith and service for the church. Thank God for Christian homes! From them come the true laborers for God's work. Such is the influence of the sincere life of a faithful Christian.

Mr. F.M. Pasour

Another, well deserving of a special tribute is F.M. Pasour - "Mr. Fred" as he was lovingly known. In early years he served in every capacity - unofficially - custodian, caretaker, fire builder - and general what-not man. His love for the church was so great that every service was rendered with love and a desire to serve his fellow man. "Mr. Fred" was elected as Superintendent of Sunday School on April 9, 1916 and served until July, 1924. He then moved to Hickory, North Carolina for awhile. Upon his return, he resumed the post as Superintendent and served through 1952.

He was interested in every phase of work for the church - the $75,000 campaign and the Near East Relief Project were dear to his heart. He posted literature on the old church walls that the people might know what was being done. He was interested in the building of the new church - always seeking to promote growth in the Sunday School Banners for Christian achievement - attendance offering. Bible Reading was an incentive to greater effort. In the lean years when money was scarce, he used the 'birthday bank' to raise funds for the work of the church. He set aside a special time in the service for everyone having a birthday within the week to come forward and give one penny per year of their life. Everyone was interested - young and old - gladly gave their pennies.

The dime card system was also his project. These were so successful that the first parsonage was largely paid for with these funds.

Another of his projects was the annex. The Young Men's Class, with about 65 members, needed a larger room. There was none available. "Mr. Fred" said, "Let's build one" - and they did just that.

They cut the timber from land owned by the church, hauled it to the saw-mill and had it cut in specified sizes. C.W. Fox, still a regular attendant (2nd oldest member) made of these materials a house for man's use and God's glory.

"Christmas treats for everyone" was another of his programs. One of his biggest thrills was to get a group together to fill the bags. Maybe it was the fellowship - or maybe it was anticipation of happy smiles and joyous hearts as the treats were distributed.

He worked hard to increase attendance at Sunday School - 300 was a goal - met and passed through his efforts.

He was given a task - and found faithful to the charge! There was seldom a meeting of any kind at the church that he did not attend. He was a deacon for many years - chairman many times. He was sexton, he was caretaker, he was trouble-shooter. In other words, he was "Mr. Fred" to everyone.

He was married to Lula Fox.

In addition to his own years of service, he is directly responsible for a great depth of Christian insight in the lives of the ten children of the family. They have served in many areas of the church, enriching and ennobling the Christian experience of many through their lives.

In appreciation for his life and loyalty to God's Kingdom, a stained glass window is dedicated to his memory.

Lavina Baldwin

Although women in general have always shunned the limelight in church work, there are many that deserve special recognition. One of the most out-standing women was an early Christian, Mrs. Lavina Weathers Baldwin. She is responsible for raising a good portion of the funds for building the new frame church. She rode horseback over a large territory to solicit funds with the promise that a church would be built with "glass windows." This church, or meeting house, was built and used until 1919 when the present sanctuary was erected.

There are several other interesting stories concerning this remarkable Christian. Several sources credit her with holding the church together when others would have let it fall apart. On one particular Sunday, she walked from her home on Modena Street (near Vina Carpenter's home - her great granddaughter and her namesake) when she arrived, no one was there - the church was locked. She sat on the steps and prayed that the Lord would lead the people to come. Her very persistance was witness enough and the people did start coming back to join her.

During the trying days of the Civil War, Sherman's Army, for a time, occupied land from Long Creek Church to the tip of the ridge beyond Big Long Creek - this included her land. The soldiers confiscated everything of value - even killing and eating the cattle. This was too much for Vina! She got astride her mule and rode to Raleigh to talk with the Governor. Through his influence, some of the animals and farm tools were returned.

When salt ran out, she rode the same faithful mule to the nearest railroad (Stanley, North Carolina) where she took a train to Charleston, South Carolina. She broke the blockade and came back with all the salt she could carry - and divided it among friends and neighbors.

Vina was a very small person - weighing probably 85-90 pounds, but she made her presence felt! She was literally the Board of Deacons, Finance Committee and what have you - all rolled in one. She functioned with superb efficiency. Her contribution to the history of Long Creek Baptist Church is immeasurable. It affected not only her own generation but will infinitely enrich all the years to be.

A stained glass window dedicated to her service is a constant reminder of her love of God and the church.

JUDSON LAZARUS VIPPERMAN, DOCTOR DIVINATUS, PASTOR EMERITUS

THE CHILD AND THE MAN

Did you ever see an eagle's nest? It is always perched in the highest limb of a bare tree apart from all others. Did you ever watch the parent eagles and see the care they showed for their young? Dr. Vipperman often referred to his home as an eagle's nest, perched on a barren hillside in the foothills of North Carolina - and the love and care he knew in that home equalled the eagle's care. To this, I add another similitude: like an eagle he was destined to soar high above the average walks of life, to deserve the highest honor and most profound respect of all who knew him. Such is the life of this great man.

No biography can express the many fields in which he soared aloft. No one phase can reveal the depth of his life - shaped and polished by the master hand of God Himself, his life became an embodiment of the highest and noblest aspects of Christian living. The many phases of his life made him what he was - and he made each phase what it was. Some are well-known indeed, a part of history - but others are so real and close many fail to see what they contribute to his life.

These are personal notes gained from years of rich and rewarding association with this venerable Man of God. My husband and I were very close to Dr. Vipperman. I think we knew him as a man - and as a friend - in the most profound sense. These 'out-of-the pulpit' incidents brought inspiration and joy to our lives. We share them with you, with a sincere hope that your life will feel the same enrichment we knew.

How many have been allowed a rare glimpse into his early childhood? He spoke wistfully and tears were very close in his eyes and in his voice as he talked. It was a chilly night, supper was over, the children in bed for the night as we sat around an open fireplace and talked far into the night. Little did we know when we asked him to have supper with us what a blessing the evening would be . (Mrs. Vipperman was visiting a son in New Mexico and he was alone in the parsonage).

The flames leaped high around the logs then died to sputtering, glowing embers as he took us back to the yesterdays of his heart and mind.

He spoke lovingly of his mother and her constant inspiration to his life. He told of being called from a revival to her bedside just before she died. She asked him to read a favorite verse from God's Word. He chose Amos 8:11. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

He held her close as she spoke her last words to his heart. "Judson, don't ever let there be a spiritual famine among the people you serve for the Lord." The voice was thin and weak and wavered but the message was plain and clear. These words became a foundation for his teaching: "Never a famine of God's Word for his people."

He talked freely of the constant struggle his father had to maintain the family on his salary as a Baptist preacher. His home was very dear to his heart. One day in early spring, his father took him to a spring at the edge of a cool wooded area. They sat on a fallen log and talked of many things, mainly about the truth of God's Word as recorded in the Scriptures. He refused to accept his father's explanation of the truth of his belief. He must find out for himself. He, a lad of eleven, gave his heart to Christ that day by the spring. More than that, he gave his life, fully consecrated and wholly dedicated to God's service.

Not long after, he left home, determined to seek until he found where God would have him serve. He recalled leaving home - everything he owned tied in a bundle over his shoulder. His mother called him back and gave him a brown paper bag. It held two meat and biscuit sandwiches. He tucked this in the bundle and turned away. He said he could still see his mother standing in the open breezeway that connected the kitchen to the main part of the house. She was pale, but calm as she waved as he walked away. Oh, he was tempted to hold her close, to cling to her long apron and never let go. After all, he was so young - and the world was so big - and the truth was so hard to find! But find it, he would! He almost ran around the corner of the barn that hid them from view - afraid to stop - afraid

to look back, lest they see the tears that streamed down his face.

The road was hot and the sharp rocks cut through the posteboard linings of his shoes - but he kept on. He walked until almost night, then stopped at a former's house and worked for a night's sleep on the hay in the barn. One night - mony nights - but he never accepted food or lodging that he had not paid for by working. This was his entrance into the world of truth. He found that truth and spent his life bringing it to others.

He told of sitting in class with his knees crossed to hide a hole in the legs of his pants. How tiresome it was - but he did. That was port of the price he paid for the truth.

This was only one time our lives were blessed by association with him. Other phases are equally outstanding. Let us look ot these facets that we might know him as he really was.

As a pastor, I cannot odd a single word. You knew him - and you know how he blessed your life through his teachings. Each of you have your own memories of this phase of his life.

His prayer life wos more deeply expressed than anyone I ever knew. During an illness of Mrs. Vipperman, her nurse reported the change his prayers brought. Awakening during the night to care for Mrs. Vipperman, she felt a power beyond words. A thin light under the door to the study was the answer. She often took a glass of tea (he loved it) but found it untouched in the morning - yet she knew he had been in prayer the entire night.

A long time friend and protege in the Gospel, O.B. Reel paid beautiful tribute to his prayer life in the address at the memorial service (see page 233). He spoke of several meetings they had attended together, sharing the same room - the some inspirotion. Before an address at Wake Forest, he spent the entire night in proyer. The speaker's voice choked as he recalled: "I heord that mon of God proy for me, me alone, for forty minutes. He took me to the throne of grace, called my name before the Lord, laid bare his soul in my beholf and prayed unceosingly. Oh,

the wonder as God's Holy Spirit filled my heart, because he prayed!"

Reverend Reel shared his prayer life as few are privileged. Dr. Vipperman took him to a hollow behind the parsonage and showed him where he had prayed for 42 nights - for revivals, for daily living - for God to be near them. He also told of other prayers, hours of prayer, agonizing prayer, intercessory prayer, but always for his people. Oh, how he prayed his people would be the best informed and the most spirit filled of any people on earth.

Dr. Vipperman possessed the unique ability to traject himself back to the age of the prophets and share a sacred moment with them. Did you ever watch him during the Lord's Supper? As the elements were being distributed he sat calmly and quietly at the front. A far away look came into his face and his lips moved almost imperceptably. Was he praying - or was he talking with the disciples when the Supper was instituted. If such were humanly possible, I would know he was there. A favorite expression, "Abraham and I walked in the cool of the evening" seemed almost a possibility.

Often considered a stern man, few realized he had a deep sense of humor. One lovely Sunday morning, he stooped to talk to a little girl about three or four years old. As was his custom, he kissed a finger and placed the kiss on her forehead. "How's my little rosebud", he asked. Instead of an answer, the child screamed and ran to her mother. "I'm mad at Bop Bipper, I don't love him anymore."

"Oh, now you can't mean that. What did he do?"

"I do mean it, he called me a roach bug and I'm mad at him." Her mother laughed - but "Bop Bipper" laughed ever more - and she was soon his little rosebud again.

We saw Dr. Vipperman during his hospitalization. As in the past, his every thought was still with his church and his people. We shared the knowledge that we would not see him alive again. As we left, he held us both close in his arms, and the tears from all came free and clear. He said, "My children, only you and I and God know what you mean to me. There's so little time and I'm so afraid my people will not realize how much I love them. Tell them for me, that right to

the very end everyone of them was close in my heart - tell them I loved them all the way."

He who lived by love and through love for his people, died with the same love still uppermost in his heart.

How feeble are the efforts of man to show appreciation for a life of love, of loyalty and of service. In 1952, the church adopted the following:

ARTICLES OF APPRECIATION

Articles of information;

Whereby, we offer the following as tangible proof of our love and our appreciation:

1. That we cause the above to be published in local papers, and in publications in other fields of service where he is known and loved, that others might share our appreciation of his life.

2. The establishment of the Dr. Judson L. Vipperman Home Fund, with officers duly elected by the trustees of the fund, to receive love gifts for the building of a home for Dr. and Mrs. Vipperman's use, as long as they shall occupy it as their home. Home to be located on a lot in Dallas, said lot already under option. Should they cease to use as their home, or at their deaths, said house and property to be sold by the trustees and the proceeds given as a memorial to Dr. Vipperman to Foreign Missions. This to be done with NO financial obligation to the church.

3. A copy of these resolutions be sent to the Biblical Recorder for publication and preservation.

4. A copy of these resolutions be preserved for our own church history, thereby becoming a permanent part of our church records.

5. That we offer to Dr. and Mrs. Vipperman our deepest appreciation and love. Let them know that we love them, by word and deed.

6. That we offer to God a prayer of thanksgiving for what his life has meant to us.

7. That we prayerfully practice the full meaning of "discipleship", the true meaning of Christian brotherhood that his life has manifested in every phase, and thereby fulfill the deepest desire of his heart - "That my people may be one in God."

With love and appreciation, we offer these.

ONE MINUTE AND A HALF

The rocky, craggy peak of Kings Mountain was shrouded with rain the morning of October 7, 1930. In spite of the rain, this was a great day for a great occasion. This tiny landmark of American history was the scene of a battle that was the turning point of the Revolutionary War. It contributed greatly to the defeat and surrender of Cornwallis at Yorktown in 1783.

It bespoke of a humanity beyond understanding that a common memorial had already been erected to honor the brave and gallant soldiers of both sides. One side of the slate monument was inscribed as a memorial to the patriots and the other as a memorial to Colonel Ferguson. Now, 150 years after the conflict, the former foes were sharing an international spotlight - but on quite a different basis. This time, cooperation and friendship was the atmosphere as England and America joined hands in a common endeavor. It was a dual ceremony. For America, it would commemorate the 150 year old victory by dedicating this site as a National Military Park. (It was not officially accepted as such until 1931, but the dedicative speech was in October of 1930). For England, it would dedicate the monument as a memorial to Colonel Ferguson. Dr. Vipperman had been appointed Chaplain for a day to the Prime Minister of England and commissioned to deliver the prayer of dedication. President Herbert Hoover was the speaker for the program. An unusual feature was that everyone in America and England could share this day as a national and international hookup by radio was being used (national broadcasting had been used for some time but this was one of the first international listening programs).

As the speakers and guests climbed the rocky slopes to the plateau above, the rain fell in torrents, forming rivulets that grew larger and stronger as they rushed downward. President Hoover and Dr. Vipperman disdained the umbrellas an aide offered, accepting only a poncho type oil slicker that was draped over the shoulders. On reaching the plateau, they saw chairs had been provided for the speakers, but as they were already soaked - or maybe the solemnity of the occasion demanded it, they stood in the driving rain.

It was indeed a solemn moment as Dr. Vipperman stepped forward for the prayer. He stood with face upraised, hat over heart, unmindful of the rain beating upon him. He had been allotted three minutes for the prayer, but the weather had slowed the schedule and he was asked to limit his prayer to one and one-half minutes - just half of his planned allotment.

I present excerpts from the prayer as it could not be delivered in its entirety in the time allowed.

"Our God and Father, we thank Thee for the highness of this day, and this world significant event, and on the program of this day, we pray in our Savior's name, the grace of heaven to fall. Wilt Thou forgive our sins, national and individual, in the riches of Thy grave, and make each of us and all to serve our generation according to the will of God.

Give guidance in the way in which we should all walk, and may our blessed Lord send all of our relations and attitudes in the zephyrs of heaven to every land for Thy glory and the blessing of our human world. Help us to remember that every individual, home and nation which will not serve Thee shall be destroyed. Isa. 60:12

Inasmuch as Thou rulest over all Kingdoms, and over the raging of the sea, help us to show Thy strength to this generation and Thy power to every generation to come.

We thank Thee that we can take our disturbed spirits and cast them on the peaceful tides of eternity and there will come a peace like that which came to the disturbed Galillean Sea when Thy gracious word was given long ago.

Wilt Thou graciously bless our President, Kings and all who are in authority that a life of godliness, honesty and quietness we all may live. 1 Tim. 2:1-5.

May each one of us carry away from here one and all the consciousness of blessings from God's nightless home above where our redeemed brotherhood unmarred by the scars of battle shall forever enfold Thy children in God's land of love and light and song, and where God the Son forever reigns and scatters night away."

"So lead us gladly up the hills of time and deliver us joyfully to the last round in the journey of time, which is lost in the fadeless glory that forever enriches Thy throne.

Accept our dedication today and through it glorify Thyself and bless the world.

And we ask this in the name of Jesus."

Amen

Who knows what one minute and a half can bring? I quote portions of letters received by Dr. Vipperman after the broadcast.

"I am not a Christian, but I was greatly moved by your prayer. It seemed you were speaking directly to my heart. I want your Christ for my Savior."

The letter was from Battle Creek, Michigan and signed, Joseph Alrad.

Another said quite simply:
"If your Christ can cause the forgiveness of which you spoke, I want Him as my Christ, too."

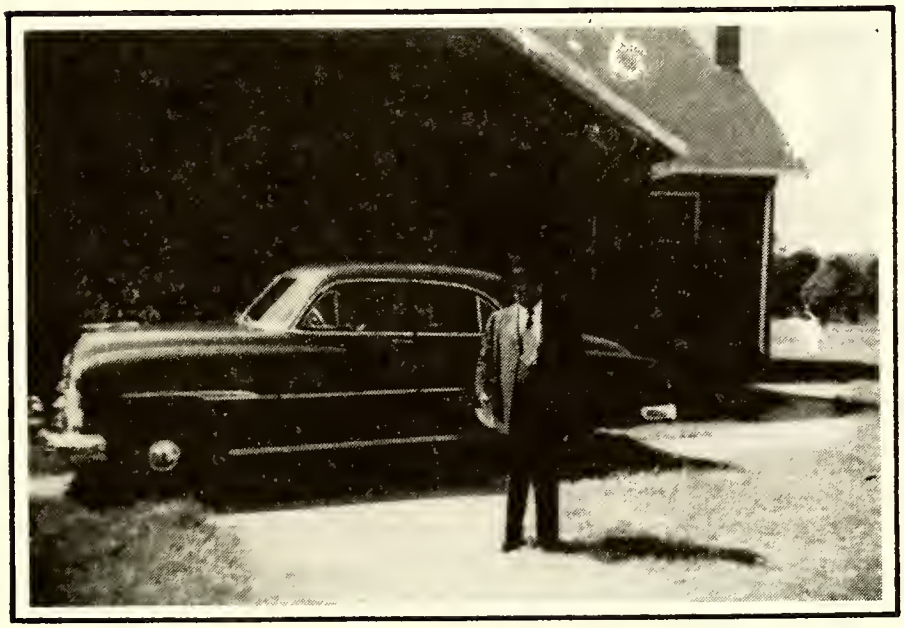
From Spokane, Washington and signed, Mary Elaine Crossman.

It is estimated that 5,000 souls were won to Christ through the influence of this one incident. Their impact was spread throughout the nation and to realms abroad. Again I ask, who knows what a minute and a half can bring?

Such is held in the heart of God!

JOHN THE BAPTIST

1951 was a key year in Dr. Vipperman's life. His people sought some tangible way to prove he had the intangible key to their hearts. This intangible key had turned easily and let in a bountiful harvest of affection, appreciation and a deep sense of sharing in the great endeavor of proclaiming God's Word. How could the intangible be made tangible? A key - a real one - that fit easily into a shiny new 1951 Chevrolet - just waiting to go into the highways and by-ways carrying the message of God's love and service wherever it went. It was immediately christened, "John the Baptist" and was affectionately called by that name throughout its long and busy life. He said the engine chugged before him, clearing the path for his coming, (watching him drive at times, you would think the original kept watch over the namesake - and kept them both safe from harm).



THE MIGHTIEST FORCE

Very few people, if any, realize the extent of Dr. Vipperman's work in preparing manuscripts. For instance, one manuscript, "Birth of Denominations," little more than one-half page in length, represented more than 200 hours of research and study - and that was one of the shortest.

I believe I am nearly accurate when I estimate that Dr. Vipperman prepared more than 500 manuscripts for reproduction and distribution. These averaged four pages each - with 500 copies made of many of them. Thus, almost one million sheets of paper were used for his work alone. I know - my husband and I were the printers! Way, way into the night, the clack, clack of the mimeograph could be heard, printing the materials he had prepared. Many of these were new but many were reprints of which he needed additional copies.

Two themes were uppermost in every manuscript he prepared. First, the deep abiding pride in "Primogenitureship" of the Baptist Church - the first born. He claimed for our church every Old Testament blessing God conferred unto the first born of His children. The second was his strict adherence to the truth as given in the Bible. Every statement could be - and often was - emphasized by Scripture References.

I wish there were time and space to include complete manuscripts (what glory that would be). Since there are neither, I use excerpts from only a few - along with the central theme of the composition.

In addition to instilling pride in our Christian heritage, the following was prepared "that we might not be ignorant above the eyebrows" in that Scriptures were used to such an extent it was necessary to study God's word for the complete meaning.

WHAT RIGHT HAVE BAPTISTS TO AN INDEPENDENT EXISTENCE

Because we accept the Bible as sole and all sufficient authority of faith and practice, while all others accept a traditional interpretation of the Scriptures as authority. (Jer. 8:8-9, Matt. 15: 1-9, Mark 7: 6-9)

We are not responsible for our existence. Like John and Isaac, our birth is by Divine (Interposition) Power. (Matt. 1:18-20, Luke 1:35)

We only are mentioned in the Scriptures.

Our doctrines are identical with those of the New Testament. (John 1:4, Luke 7:28-29, John 10:41)

We perpetuate the Bible order of the Commandments. (Acts 19: 1-5, Acts 2: 41-43)

The whole world, by its practice says they believe what we believe and admit it, but we cannot believe conscientiously what they believe.

No real genuinely regenerated and intelligently informed Baptist can renounce his faith, while all others can and do.

We only believe the churches of the New Testament are to be composed of people truly regenerated.

We believe in separation of church and state.

We are despised, yet envied by all.

In his efforts to lead his people in the paths of truth in all areas of life, he wrote on many subjects other than theology, yet all within the bounds of Scriptural information and truth. The following show in a small way his range of subject matter:

HOW CAN UN UNLEARNED PERSON TELL WHEN SCHOLARSHIP IS IN ERROR

When scholarship renders any word to the end that doctrine is contradicted scholarship is in error and should correct itself without bringing embarrassment, unrest, or causing feelings of resentment to rise up within the hearts of so many noble people who do not desire such feelings and thus bring the people to doubt scholarship. All of which is outside of the desires of the people.

"Thus I am writing in the interest and for the maintenance of Christian Education and the Christian life of our world. I am not writing in the world of bitterness, for in such a world, I have never held citizenship, nor into such country do I ever expect to journey. I am writing in the spirit of 1 Pet. 3:15 and Rom. 8:9.

HOW TO BE A HAPPY CHRISTIAN

Christ knew the gospel perfectly and obeyed it perfectly. Therefore, He was the happiest person in all the tides of time.

What determines the extent to which we develop all the Christian graces simultaneously, symmetrically and proportionately? There can be no doubt that undeveloped Christians are one of the tragedies of the long centuries. This will all be determined by the extent of our obedience.

SOME REFLECTIONS ON MARRIAGE AND DIVORCE

Transgression can come by way of omission as definitely as by commission. Matt. 25:31-46. In spirit, you could be guilty of idolatry, although you never outwardly worshipped idols. So adultry could be negatively committed as definitely as it could be positively committed.

If the difficulties surrounding divorce were lifted the flood gates might, in view of human weakness, flood our world with indefinable wreckage, ruin and discomfort. So the Christian world reaches the conclusion that there is but one valid reason for divorce and re-marriage, and that is adultry. This is a hard saying to some, I know, but the seriously regarding and obeying of it is necessary in order to keep civilization from disintegrating. When one comes to Matt. 5:32, 19:9, we should study well the question of promiscuous marriages.

He taught the meaning of our church responsibility through manuscripts stressing the necessity of total involvement.

THE STEWARDSHIP OF OUR CHURCHES . . . .

LEADING A LOST SOUL TO CHRIST . . . . .

WHAT GOD EXPECTS OF A CHRISTIAN . . . .

are only a few of this nature.

He sought to impart a greater knowledge and appreciation of the Baptist doctrines and thus enrich our Christian experience.

IF BAPTISM DOES NOT SAVE, WHY SHOULD I THEN BE BAPTIZED . . .

STEPS IN THE QUESTION OF CLOSE COMMUNION . . .

THE RESURRECTION AND OUR SALVATION . . .

His teachings set truth against errar. He taught through the following manuscripts:

INFANT BAPTISM . . .

THE OLD CATHOLIC CHURCH AND THE ROMAN CATHOLIC CHURCH IN CONTRAST . . .

REFLECTIONS UPON 1611 and 1952 REVISED VERSION OF THE HOLY SCRIPTURES . . . .

and others as "stars in the sky whose light shall shine through eternity."

He led us into Bible truths we would have been unable to comprehend without his explanations. "The Millenneum and Same of Its Involvements" present Biblical understanding beyond our grasp.

Let us be sure of ourselves when we approach the study of the millennium. Let us considerately bear in mind this amazing statement from II Tim. 2:17, 18. Heresy is more injurious to our spiritual constitution than gangrene is to the human body.

All Christians should carefully journey with the word of the Lord. To many, of course, Rev. 20: 1-10 is the Gibraltar of the millennial question. The 1000 years stand here by designation, but dactrinally it is set all through the oracles of God as the stars in the far-away skies. Whether we interpret the 1000 years as an indefinite period or literally does not alter the all-inclusive fact that the 1000 years stand here designated by the Spirit of the Living God. It is the Golden Age of the Kingdom of God on earth. It is the evening of time and the meaning of Eternity. God has planned a program to cover the whole earth as His will is done in heaven Matt. 6: 9-13. The Sabbath foreshadaws the millennium; of the 1000 years of gospel triumph on the earth before the final judgement. This is the enchanted land of which Bunyan so gloriously speaks, and here the conversation with Hopeful and Bunyan goes on concerning the air of such land and Hopeful narrates his conversion. Hopeful talks of a 1000 gallons of blood in his body which he would gladly spill for the name and sake of the Lord Jesus Christ. Then they go inta Beulah Land where the sun shines night and day. Here they were in sight of the city to WHICH THEY WERE GOING, and they hear the bells ringing in the city.

The millennium is an encompassing and an all-inclusive subject, leading us over the whole realm of theology, crossing all human history in time and conducting us out of time and delivering us to the eternal consequences of the millennium negatively and positively.

Possibly only a few of our preachers and a very limited number of our laymen should seek to find the (Eph. 3:17, 18) breadth, length, depth, and heights of this labyrinthine question, and yet sometimes we find blessed, sincere, humble men - people with mediocre ability and no intellectual aspiration at all claiming to be experts on the question of the millennium in all of its tremendous ramifications.

I close with the words of our own beloved and efficient Dr. Dobbins of the Southern Seminary, B.A.U. Quarterly, 1946, p. 39, the glory of our God through the millennium could not be told.

"Were all the seas my ink, and all the trees of the forests my pen, and all the hillsides my scroll, the glory of God could not be written."

Also, in "The Bible Doctrine of Predestination", he led us calmly through waters that otherwise would have overwhelmed us.

The question is often asked, "What is to be will be if it never does take place. This is right, is it not?"

If wickedness has gone to such proportions as to be beyond the control of the creator of the world, and He has lost control of His world then He cannot equitably bring the world to an end. Thus such view of life would abandon you to blind fate, instead of the living Word of the living God. Jer. 23:36; Rom. 9:26;, Hos. 1:10; 2 Cor. 3:3; Psalsm 56:5.

We must not forget that God controls things, not things God. Rom 8:28; Eph. 1:19-23; Col. 1:16-18; 2 Cor. 5:18; Daniel 4:17, 25, 32; Dan. 5:21; Isaiah 40:15-17, 46:10; Acts 15:18.

The Bible doctrine of predestination as against traditional fatalism as held by Calvin, which doctrine makes God responsible for all things by decree and therefore, ignores the moral or free agency of man which is shown in the words Exigencies and Contingencies.

The imagery of his speech and the majestic scope of his presentation are outstanding. I defy anyone to prayerfully study "The Old Rugged Cross" without a tug at the heart and a soaring of the soul beyond the finites of human endeavor.

God's thoughts for the world center around the Cross. The Cross is the central point in Mercy's Empire; it is Time's Masterpiece and Eternity's glory.

The Cross is the witness to God's eternal purpose to save. No clouds of uncertainty rest on us here. The Cross was the centripital and centrifugal point of the eternal purpose of God to save. The Cross is both beginless and endless in the thinking of God. Beginless as we go back and endless as we go forward. No sun ever rose on God's purpose to save and no sun will ever set on the fact.

Christ crucified is to demolish the strongholds of sin, achieve victory over death and the devil, and finally restore the world to God. Christ came to cast out the prince of this world. Marvelous is the method employed to accomplish it. He does it not with the thunderbolts of wrath, nor with fiery chariots and an army of angelic cohorts. He conquered Satan by surrendering to his power. "Come, says Jesus to the arch enemy, bind these hands and these feet with your strongest chain, transfix me with your most deadly arrow, death; close these eyes, blanch these lips, still this throbbing heart, entomb me in the rock and seal it and guard it well." And the sepulchre smacks its satisfied lips over the cold clay of the dead Christ. Laugh demons! Exult Satan. Weep angels! Gather in little groups, ye broken hearted disciples, and pour out your grief one to another. But hark! That hour was the rumbling of an earthquake. Look! That flash of light before the dawn is an angel dropping through space to the door of the tomb and behold, within the sepulchre the flush of life mantles the face of the sleeper; He sits up and calmly disrobes Himself of grave clothes and steps forth the victor over death evermore. Satan has no other weapon of attack. He has done his worst and failed. He is conquered. The wrath of God is now spent and henceforth there is a way of escape for man.

To the regenerated heart the whole earth is a "Palestine", a holy land breathing and burning of Him; and everything connected with the earth is consecrated. The ground is hallowed, since He trod upon it; the skies are hallowed, since they bent over Him by day; the sun is hallowed since its beam fell upon Him by day; the stars are hallowed, since they looked down on Him at night; the winds are hallowed, since they heard and obeyed His voice; and the waves, since He walked upon them and stilled their clamor. Mountains are hallowed, for He climbed their sides to commune with His Father; valleys are hallowed, for He dwelt there with His disciples; gardens are hallowed, for Gethsemane was a garden; deserts are hallowed, for a desert was the scene of His temptation and victory; villages are hallowed, for Bethlehem and Bethany

were villages; cities are hallowed, far He poured aut His flowing anguish over a city. The whole earth is hallowed because here He lingered, and prayed, and wept, and expired and rose out af the earth and became aur stairway to heaven abave where all is love.

The Cross involves hell's greatest defeat and heaven's greatest victory. The atonement of Calvary furnished the anly reason why God can save a sinner. At the Cross alone can God and sinner meet in friendship. The Cross, like Jacob's ladder, connects heaven and earth. Blat aut the substitutionary, vicarious and expiatary sufferings in the atanement and you mock the dying groans of the world's one Perfect Sufferer, and brand the whole transaction of Calvary the highest and deepest folly in the annals of time. You make the language of all the blood purchased and blood-washed hosts on high -- a multitude which no man can number -- a myth whose only ground is superstition and hallucination, as they cry out with adoring gratitude and love. Thou wast slain and hast redeemed us to God by thy blaod. The blood of Christ gives the Bible its highest value. Take out the blood and God is a terror, and heaven is a mockery of aur misery.

Do you wonder that the sun veiled his face from twelve to three o'clock? He was being crucified Who made the sun and kept it rolling in its orbit. Na wonder it drew aside to mourn. Do you wonder that the veil of the temple was rent? The last great sacrifice in the plan of salvation was being offered. Na wonder the rocks were rent, for the Rock of Ages was being cleft; and from it was flowing a stream for the washing of the nations. No wonder the graves gave up their dead, for He was dying Who conquered death. No wonder the earth quaked, for the time is coming when He Who was enduring then shall speak, and the quaking earth and seas and hell shall give up their dead and into His presence, they shall come. Oh! passion of God's passians, the love that Crist exhibited on Calvary! The Cross, let it ever stand clearly before a needy world as the symbol of Gad's saving power.

After such eloquence, my heart is filled. I cannat add a single ward.

ARTICLES OF APPRECIATION

The Articles of Appreciation became a unified expression of love on February 10, 1957.

"Few are given the opportunity to express appreciation during the life of loved ones. God, his His mercy and wisdom, has given us this blessing. Humbly and gratefully, we avail ourselves of this God-given opportunity to express our appreciation for the life, loyalty and love of Dr. J.L. Vipperman. His life, in every respect, merits the highest and noblest we can offer."

(The original presented an in-depth study of his life. Many of these facts are included in his biography and elsewhere and will not be repeated here).

During the many years as pastor, he extended his Christian influence to the Community, the Association and the world at large. During these years, the Lord richly blessed the church - the building has been expanded, an annex added, and Vipperman Hall completed for the Christian education of our people. He has long championed the cause of Christian Education, knowing that through enlightenment grow the greatest virtues of Chrisitian character.

He has given tirelessly of himself through the years through study and personal service for the upbuilding of the church and the community. His black-topped buggy was a familiar sight as he went among his people of years gone by - and his car, which he affectionately calls "John the Baptist" is always in call - day or night - in service to everyone.

His influence could not be confined to his own church, as others came from far and near for information and advice. This spread to all parts of our nation, and his advice has played a part in many great political decisions. I quote from a letter received recently by Dr. Vipperman: "Your letters have been such an encouragement and enlightment on the questions of the day that I must extend to you my deep thanks and appreciation." The letter bears the signature - Dwight D. Eisenhower.

He has been in close touch with great theological persons. Always ready to

lead, guide and instruct from his vast storehouse of knowledge. Among his roster of personal friends are such notable men as Dr. Duke McCall, Dr. R.G. Lee, Dr. Hight C. Moore, Dr. Gaines S. Dobbins, Dr. J.M. Frost, Dr. J.B. Gambrell, Dr. G.W. Truett, Dr. W.C. Taylor, Judson Leonard and others, many of whom shape our Christian thinking through leadership of the Southern Baptist Convention and the literature emanating therefrom for our study in this age, and in days gone by. He is proud of the friendship of ministers of our Association, of Fruitland, and others with whom he has shared the Bread of Life through the years. His contact with them has deeply enriched his personal and religious life.

His spiritual accomplishments are most outstanding. Let us journey through 1 Cor. 1:16 - I baptized many - how many, I do not know. The revival meetings, study courses, weddings, funerals, and other services can only be expressed in the words of Heb. 11:12 - as many as the stars in the sky and as the sand by the seashore - innumerable. Each one is engraved on his heart.

The remarkable ability he possesses to quote the entire Bible from memory has been matched by few in the annals of Theological history. Indeed, his complete familiarity with the Bible and the people therein make his statements real - "Abraham and I walked in the cool of the day" - "Noah and I dwelt in the ark."

Over and above all the qualitities he possesses, is his ability to love. The only fear of his life is that his people might not realize how much he loves them. That love springs from the endless and depthless fountains of his heart and flows like a comforting and sustaining stream to cover all our lives. His love of little children is most remarkable, and many "Rosebuds" live in his heart.

Underlying every act of his long and useful life is a deep abiding faith in Christ - a faith so deep and strong he has wept at the disbelief of his own people. His is an active faith, expressed in complete dedication of his life to the cause of Christ, and unswerving loyalty to his church and his people.

Therefore, in view of the above, be it resolved that we offer these articles of appreciation that God in His Sovereign grace and mercy has permitted this great man of God, Dr. Judson L. Vipperman, to share his life with us, to live an example

among us, and to mould our lives through the strength of his own character, the depth of his loyalty and the insurmountable heights of his love and faith.

Whereby, on this, the 10th day of February, 1957, we so offer this resolution .

Respectfully submitted,

Loving friends of Dr. Vipperman

He who died lives on! A Memorial Service on September 5, 1965 was offered to his memory and God's glory. Friends in the church and the theological field paid loving tribute to his memory. The beautiful Christian songs he loved, the organ music that was a delight to every service and messages from the hearts of those who loved him were a final offering.

The prayer offered by his nephew, Reverend Robert Summey was an expression of not only his own thoughts, but the combined hearts of all who knew and loved him:

"Our Father and Our God."

Our Father and our God, we approach Thy throne of Grace in this hour to thank Thee for the gift of memory. Such occasion causes our hearts to overflow with gratitude and praise; for we are reminded that such a moment affords another opportunity to worship Thee in spirit and in truth . . . In this moment of prayer and worship our hearts are strangely warmed and our minds quickened with the memories of the one we honor this hour. Words are such feeble agents to express the mighty movings of the human heart, but feebly and with a sense of our inadequacy we would express to Thee, our Father, our appreciation for one:

1. Who loved Thee so devotedly:

One of the greatest virtues that any man might strive to possess is to love even as our Lord so commanded. The life that we call to memory this moment climbed to the highest peak in the human realm in his race for the goal of loving Thee supremely. The never to be forgotten words "to love the Lord Thy God with all thy soul and mind and body" were words that never lost their meaning with the passing of the years in this good man's life. Through the many decades of a rich and exciting ministry his central theme was "for God so loved the world." Thus we pause in this moment to thank Thee for one who has passed this way and who would remind us daily, if only he could be with us again, that the greatest task for the children of God is ever "the new commandment that I give unto you, that ye love one another." In his dedication and love to Thee, our Father, he found that man can love all men. To this task he dedicated himself.

2. And we thank Thee for the memory of a faithful servant:

We cannot express how our lives have been challenged to seek out and to know the truth of Thy Eternal Word. When we call to memory the countless hours that were spent in meditation and his untiring study of Thy Word, surely every person in this hearing today would again heed the words, "study to show thyself approved, a workman that needeth not to be ashamed, but rightly dividing the Word of Truth." We are grateful to Thee our Father that the one we honor not only discovered new worlds of spiritual truth but from the quest of his labors he so willingly and lovingly shared with all the penetrating and deep insights that Thy Spirit

so marvellously revealed unto him. One of the happier moments of his earthly walk was when others who loved Thee supremely would sit and share their innermost feelings about spiritual truths. We would pray that we might have a double portion ot his spirit so that we too might always wear well the armor of truth and righteousness as revealed in Jesus Christ his Lord.

3. And we would express our love and gratitude for the memory of him who loved Thy Church and all who walked therein:

Accept our heartfelt thanks our Father, for one who regarded Thy Church not as just another organization, but rather still a living organism. Thy Church, to him, pulsated with life and spirit. Many times daily, as his custom was, he knelt before Thee and thanked Thee for Thy Church and his people. Always we will recall that humbly he interceded for his flock. Yet his prayers were not limited or selfish in spirit. He prayed for all men. We must never forget his generous spirit in that he was ever on the look for the good in all men. He was not one given to finding fault. His life was too busy and too large to allow him to wade in the springs of selfishness. He never belittled others regardless of circumstances or surroundings. His was an all-inclusive love for all men in every station of life. There was ever that beam of happiness in his gaze as he told others about those who shared with him in the common task of Thy Church. We pray unto Thee, O God, that his presence and the total spirit of his ministry has not fallen on deaf ears; but that we who are left behind for such a short time might arise with new power and deeper devotion to the task that Thou hast called us to.

4. And we recall and thank Thee for a life that never swayed under the onslaught of the "isms" of our time:

His life demonstrated and his mouth proclaimed that Jesus Christ was Lord unto the glory of the Father. There was never the dark horizon of doubt or despair as to the final outcome of the battle between good and evil. The crowning moments were those moments when he declared without fear or hesitation that every knee must bow and every tongue confess that Jesus Christ is Lord of all. His unwavering conviction and devotion to the Lordship of Christ came not from the dictates of mortal man, but from the untiring study of Thy Eternal Word. Without timidity or embarrassment he so loved to declare the whole counsel of God. Memory again reminds us of his love for all men; yet we found in him one who had little time for "watered down" convictions and one who rebelled at the very thought of laziness.

5. And let us remember our Father that he ever desired the richest blessings that heaven might afford for his immediate family:

In the time of joy, as well as in the day of sorrow, he found the time to count his blessings and to thank Thee for the sons and daughters that Thou didst bless this union with. Thou didst bless him with that special person so needed for his ministry. She not only was a faithful wife and mother; she, too, had a very personal ministry which she performed well. While he gave of himself to the study of Thy Word and to the ministry, she lovingly bore his children and cared for the needs of the home. In her quiet, unhurried, and unnoticed way, it was this one

who helped more than any other human to make of his ministry what it was. For her love and life, we thank Thee. Memories of her, treasured and hallowed, are left with us.

We recall a happy man, one who loved and desired to be loved, one who understood and so wanted to be understood, one who went about doing good, and one who would prefer to be remembered as a humble servant of Jesus Christ.

He would have us, even in this day, to renew every vow of allegiance that we have made to Jesus Christ and His Church. His greatest privilege was to serve Him and his desire would be that we, too, might be faithful unto the very end. Grant unto all of us the measure of grace so needed that we would never mar the legacy that is ours this day.

And so he walked through the day here with Moses, Abraham, Paul, Peter and all of those who have left their footprints in the sands of time. He knew them because they influenced Thy Book and it was this word, Thy Holy Word, that touched and colored his total ministry. And now the prize for which he labored so faithfully has been consummated in Jesus Christ. Through the endless tomorrows, he and all the saints of God shall walk with Thee. Let us now very personally respond to the Great Savior's love. Then at the close of the day, might we stand with him about Thy throne of grace and share eternally. In His Name and for the cause of Thy Son and our Savior we ask Thee to hear our prayer . . . Amen

For Uncle Jud -

I REMEMBER

As previously stated, this is not my report. It is a listing of moments that have lived in the hearts of people who have worshipped through the centuries at Long Creek Baptist Church. Memories pull back the curtain of time and make those moments live again. Not only do they enrich the lives of those experiencing them, but also of those sharing them.

I am not editing these entries, they are exactly as received. (How could I edit, alter or change moments from another's past - however - because of limited space, certain items have been omitted. When this was done, every effort was made to retain the original meaning.)

* * * * * * * * * * * * * * * * *

I remember well when I was a small boy about 5 or 6 years old. My mother took me and the other children to church, especially to morning revival services. I didn't realize what it was all about except there would be a lot of mothers and a lot of children that had to sit still and quiet while some man talked and talked and talked!

I got so tired sitting on the old straight wood bench that I would have given my right arm if I could just go home. It was always in the hot summer months. I think, August, when the farmers weren't too busy. There was no such thing as air-conditioning, of course, so it meant open windows, hot air and a million flies, bees, wasps and other insects to punish a sleepy, tired little fellow until he was about ready to die. I think that church experience was enough to make me never want to go again!

Then my mama got dad interested and his conversion meant church going from then on. My earliest memory of my father's religious life was at the table one day. As he took his place at the head of the table, he hesitated a moment and said, "Children, today I'm going to do something I've never done before." Then he did what I never heard my father do before in my whole life. He told us to bow our heads and he returned thanks and prayed for his family. To my knowledge, he never missed returning thanks at a single meal whether there were all the family or just he at the table. He always thanked God for his food, regardless of what it was.

He started going to church and became very active. This meant that all children went that were big enough to walk from home in Dallas to the old Long Creek Church. This was a long trip for a small boy to make twice a day especially at night after service on cold rainy nights. There were no street lights, no sidewalks, no paved roads, only dusty hot roads in dry weather and muddy roads in wet weather. People walked home in groups which made it a little more bearable. Children could talk and play on the walk home while the parents talked religion.

I remember the old water bucket shelf outside the door of the old wooden church. A big cedar bucket and another wooden bucket with big glass dippers with wooden handles - how beautiful they were! I wonder whatever became of them after their days of usefulness ended. How good the water was to a thirsty boy after sitting in church for about two hours. I remember how lucky some of the men and boys were to get to go about a quarter of a mile to a well or spring for water. I wasn't big enough to carry a pail of water so I had to wait and wait and wait!

I remember posters being tacked on the wall about Near East Relief and Far East Relief, starving children starving adults, a part of Baptist Missions to relieve them. I remember the $75,000 campaign to raise funds for Baptist programs. People talked about how impossible it was, how absurd it was for Baptists to think of such a thing - but they did it - and more.

I don't remember raising money for our present building but I do remember the making plans. I remember seeing drawings and models of the building. I remember the digging of the foundation and the laying of the first bricks. Dr. Vipperman laid the first one and Mrs. Vipperman the second. They were laid in the back corner next to the annex. I remember the farmers with teams hauling bricks from the depot. People who had no teams helped get the brick out of the boxcars and stacked them carefully in the wagons to prevent breaking any.

Other men with teams hauled sand from the creeks - others hauled cement and lime. The lime was unslaked and dangerous if it happened to rain on it. The lime pit was something for a boy to see! They would dump the lime in the pit and pour barrels of water on it. When the water began to penetrate the lime it became a smoking inferno. It was so dangerous children were not allowed near it during the process. * Mr. John Campo, the Yankee mentioned in the Gaston County history, (1) did the slaking.

The masons I remember laying brick were Henry McAlister, Bud Lay. Sam Bundy was a mason's helper. The carpenters I remember were Charlie Lineberger and John Weathers. The plastering was done by a colored lay preacher, Will Grant. I remember on one occasion when he was plastering the Bapistry, a preacher of a different faith, came in to look the building over. He went over to the Bapistry and said,"Well, that's a waste of money and a big piece of foolishness if I ever saw one." The colored lay preacher paused a moment and in a very polite manner said, "Mr. you ought to say 'as far as I know.'" The preacher offered no argument and walked quietly out.

*This same Yankee prisoner built the outside staircase of granite for the Court House when restored after the fire of 1874.

I remember the first Sunday in the new building. It was not complete. Iron posts supported the main walls in the side section and were freshly painted. They were clearly marked "fresh paint," but every child had to prove it to himself and all carried black fingers the rest of the day.

I remember the first wedding. It was my Sunday School teacher whom I loved very much. Bessie Holland married Ben Barbee and I confess, I wasn't too happy about it.

The first funeral I can remember was her grandfather, Mr. Bobby Holland. (There could have been one before, but I don't remember.)

Until the new church was completed the old building was used to store materials. I remember the day the bell was taken down out of the tower. Mr. Bob Lay and Walter Bishop and my father did the job, while Charlie Stowe and I looked on. After the new building was completed and the old was no longer needed to store materials, it was sold and torn down.

I remember the long years of trying to meet the payments on the new building. Several ways were tried but the most successful was the $17.40 plan and the 10¢ card plan. It was figured that if each man, woman and child gave $17.50, it would pay off the indebtedness. Of course, some couldn't and some paid for more than their share and it paid off.

The church decided to buy the old Charlie Jarrett home for a parsonage and the Sunday School used the card plan to pay for it. The card held ten dimes and each Sunday everyone who had cards full turned them in. Everyone cooperated and took pleasure in trying to fill a card as soon as possible. Reverend W.T. Howell was the first pastor to live in the house.

Families always came to church together, first by wagons and buggies, then some started getting automobiles. When a new car was bought it was the attraction of the day. * They were more attractive than Apollo I or Apollo II or any other space craft. I wanted so badly just to sit in one, but most people didn't want children to even touch them. What a big change time has brought about!

I remember the trees where the horses and mules were tied. One never took the other's place. It is said after turning off the main road, the horse or mule went to its own hitching place without being guided by the driver.

*One of our own members, B.M. Holland, bought the first car in the community - a shiny, one cylinder steam Oldsmobile -

After moving into the new church building, I remember how on certain days, men would bring their teams to haul sand on the roads so the people could either walk or drive to church in bad weather.

On appointed times, men and boys would come early to clean off the cemetery. We would take hoes and scrape off all the grass and debris to fill any gullies that needed filling. The women would bring baskets of food for dinner. We would work until dark to complete the job.

I remember the Sunbeam Band with Mrs. J.N. Ellis as our leader. How we loved her! All our Sunday School Teachers - Miss Edith Stowe - no greater lived - Mr. T.S. Summey - how faithful he was. There have been many faithful Christians that have blessed my life through the years.

Teachers, preachers and friends - for each I am thankful that God gave my life the blessing of their Christian influence.

Brooks Pasour

The "dad" referred to is our own "Mr. Fred" - Mr. F.M. Pasour

The first thing I remember about Long Creek Church are the cookies my mother would bake and take to church on Sunday morning to calm me down when I got restless. I can almost smell and taste those cookies now!

I remember hoping some mother's baby would cry so I could take it out and play with it. There was always a big bucket of water with a dipper in it on a shelf by the back door. There were other children and other babies. When I think about it now, I guess the old oak tree with the bench beneath it was the first nursery at Long Creek Church.

I became a Christian when I was about twelve and later met my husband through his connection with the church.

Every year, when the farmers had laid by their crops, there was a two week's revival. There were morning and evening services. Everybody would lay aside everything to go to those meetings! Everybody would bring company home for lunch - only it was called dinner then. We always had the preacher and his wife for one day. After dinner we would sit in the yard under the shade trees. That was a wonderful time! We'd have supper and go back to the evening service. I'm sure that was just a little taste of how heaven will be!

The Sunday after the revival, the baptizing was held at the pool down on the branch below the cemetery. It was wonderful to be gathered around the pool in the shade of the tall trees to witness this sacred service. The trees would be filled with boys trying to get a better view of the pool.

These things I remember - and many others - Dr. Vipperman was the most outstanding of all our preachers. He was wonderful! There is a memorial window in the church that forever holds a bit of our heart. It is dedicated to our little son, Claud, who died at the age of 4 with scarlet fever. He is buried in the cemetery outside these sacred walls.

Mrs. Ferrie Jenkins Holland (T.H.)

(Members of this family have been active and ardent workers for the church. Their influence will never be forgotten. These memories are from the heart and mind of a devoted Christian. - 81 years of devotion to the Lord she loved)

I remember in the thirties when Dr. C.E. Phillips was pastor. Money was scarce. Some of the farmers said they would raise an acre of something for the church. My dad, Arthur Jenkins, raised an acre of sweet potatoes, sold them and gave the money to the church.

Later, when Dr. Vipperman was pastor, after he lost his hand from surgery, he could not shave with a straight razor any more. His Sunday School gave him an electric razor. He gave me two straight razors; one, I still have.

Cecil Jenkins

I remember the day I joined the blessed Long Creek Memorial Baptist Church. I came the first time out of curiosity to hear the 'new' preacher. (Dr. Vipperman had just returned.) I returned out of love - for the people, the church and the Lord the church presented - and my heart was opened to a Christian experience that has enriched my life. Under his marvelous teachings, I learned many things about Christianity. He taught about a God of love, about life, the precious heritage of being a Baptist and warned against the pseudo Christian isms and doctrines that flood our lives. I am thankful every day that God brought this influence into my life. Each association with this remarkable man of God has become more than a memory - it has become my way of life.

I will always remember my relation with the older women of the church. Their rich experience and service to God's work are an inspiration. It was a joy to "chauffeur" them to WMU Meetings and other church activities. Sometimes the trips to and from the meetings were as enlightening as the meetings themselves.

Other things I remember are:

Mr. Harvey Jenkin's prayers
Rev. & Mrs. O.B. Reel's friendship to Dr. Vipperman and the church
Mr. Fred Pasour's loyalty and love for the church
Mr. T.S. Summey's love for the work of the church, his interest and care for teaching the truth of the Bible

A very dear memory is the Lottie Moon Christmas Bank. Odd change and pennies were deposited during the year - and a penny a year at each birthday. Mama kept a watchful eye on the fund, lest we 'borrow' for a movie or other need. This was allowed, provided an I.O.U. was left in the bank - to be repaid with interest before another loan could be made. At Christmas time, the fund was greatly increased by the interest payments. Pauline said "Lottie Moon sent us to many movies!" Mama said, "Your extra payments will buy several extra Bibles for Lottie Moon." - so all was well.

I will always cherish the friendship I shared with Dr. and Mrs. Keyser. Each one of them has a special place in my heart. Donna Sue often called me "Mama Helen."

I remember Reverend Taylor's kindness to everyone - particularly the older members of the church. His calm and quiet way was assuring to them.

No one can ever forget the short time that Carlton Williams was with us as pastor during Dr. Vipperman's illness. He led the people in cleaning the grounds, the cemetery and other areas of church property. And I mean, really "led" - he was first in line with a battered straw hat, a rake and a hoe. His interest in young people made ready followers - (I'm glad and proud our young people followed him in more than clearing the cemetery and grounds.)

I also remember the Mayberry family with love and affection - the tireless Christian effort of preparing manuscripts for Dr. Vipperman. Their devotion to him and the church has been an inspiration to my life. Their interest and love for the work of the church - and their unusual ability to do it. Their love for Dr. Vipperman rises with great joy in my heart when I think of their love for him and the wonderful Gospel of Jesus Christ he so eloquently preached. We have shared prayers as prayer mates for many years. Oh, the joys of Christian friendship we share!

One can never forget Mrs. Jimmy Hovis (Peggy) expressing her love for Christ through music. The music she uses carries a message of truth and love for the glory of God. The entire Hovis family has blessed my life - her husband's interest in her work and the church is a joy. The singing of her son Timmy causes tears to come to my eyes and humbles me when I hear him sing the glory of God from his blessed heart.

Our present pastor, Reverend Fred Crisp, is a great influence - his wonderful preaching in the spirit of Christ - his love and interest in the spiritual life of his people and his great leadership of the whole fellowship.

These - and many, many more - are my memories - past and present. For each of them I am humbly grateful that God has enriched my service by allowing these things to be a part of my life.

Mrs. W.A. Wheless (Helen)

Things I remember, in the past about our church:

When we went to the wooden church in the summer of 1917 -

When Mrs. J.N. (Minnie) Ellis organized the first Sunbeams. At that time it was called Sunbeam Band -

My father, George B. Smith, went to school and church in the first original Long Creek Baptist Church which at that time was a small log church near our present church. The church before the log church was Brush Arbor Church.

In our present church, I remember when Vipperman Hall was erected. When the Helen Wheless Class was organized 18 years ago and Mrs. Helen Wheless was elected the teacher. The class was named in her honor. At present she is still teaching. Her teaching reminds me of Dr. Vipperman.

Clara Smith Crickmore (Mrs. James)

I remember when we had prayer meeting in the basement, everyone was close and attentive. I remember when we had so many in Sunday School we had to use the Bapistry as a classroom.

I remember how much our bath rooms and water fountains have changed.

These leaders have blessed my life:

Mr . Fred Pasour (Sunday School)
Mrs. Helen Wheless (Training Union and W.M.U.)
Mr. T.S. Summey (Training Union)
Mr. & Mrs. L.M. Flowers (Sunday School and Training Union)
Mr. & Mrs. Roy Mayberry
Mrs. Grace Holland, Pianist
Mrs. Seagle (Sunday School)
All the preachers as far back as Rev. E.C. Ledford.

Although she is my niece, Peggy Hovis has been a great blessing to me.

Daisy Kirksey

I remember . . . . . .

During the years from 1930-1937, while my father, Dr. C.E. Phillips, was pastor at Long Creek Memorial Baptist Church, Dallas, North Carolina, I remember many days of joy and sorrow, of happiness and regret, of want for ourselves and anxiety for others, and yet a feeling of Blessed Assurance that we were where God wanted us to be.

These were depression years when there was no money or jobs, but Long Creek was made up of people who loved our Lord and were willing to work for Him.

My father came to Long Creek with no promise of a salary, but God provided for us through a people who loved Him and us.

I can remember when we were trying to pay off the debt on the church, and we had Card Sunday once a month. Everyone, who would, had a card with spaces in it for ten dimes and OH HOW, we worked and did without to fill that card to turn in on Card Sunday.

I can remember when the farm families saved all the eggs that were laid on Sunday, and brought them to the church to be sold at the market on Monday. The money was applied to the church debt. The Communion table was covered Sunday after Sunday with baskets of eggs. Mrs. Miles Holland once said, "I believe my old hens just wait till Sunday to lay.", but "Miss Nettie", was just making fun for us young folks, for she was eager to bring her part.

I can remember one Sunday when the entire A.R. Holland family made up the choir. They all had good singing voices, and Mr. Bert, Mama Holland, and all their children made the rafters ring as they sang the wonderful old Gospel hymns that Sunday morning while Lucille played the piano and sang with them.

I can remember when the church got up a clothing box for people to use when they went to the hospital. In it were gowns, pajamas, house shoes, house coats, toilet articles, etc. They were cleaned and replaced after each use for the next one who needed them. No one was able to buy anything that was not absolutely necessary.

I can remember the wonderful Christmas Programs and the treats the children received, and in many cases that was all they got for Christmas.

I can remember the summer revivals when sinners would come and seek the Lord at an old-fashioned altar of prayer and many received Him as their Savior, and the "saints" who had worked and prayed for them would shout and praise God up and down the aisles. Yes, this happened at Long Creek!

I can remember when Dad baptized my sister Jean and the baptistry was so deep she never touched the bottom, with her feet. She floated out on Dad's arm and was buried with Him in the baptismal waters and floated back onto the steps on his arm.

I can remember the big eight room parsonage with the high ceilings, ceiled walls, outside toilet and a well from which we had to draw water. This was all new to us children, and we thought we were on a picnic until Mom taught us how many times that bucket had to go up and down to keep us, the house and our clothes clean and every drop of drinking water too, we had to draw.

Times were hard and food was scarce and Dad had to ration out our food, sometimes, so everyone got his share. Once Jean counted her beans in her plate and said, "Well, Daddy, you gave me only sixteen beans." Dad laughed and then cried because there wasn't anymore.

I can remember all these things, as I think of many dear people who worked and served with us, in fact - most of them are now sleeping in the cemetery, but the memories make me know it is worth while to love and serve our precious Lord and Savior, and I pray "we may follow in their train."

Anne Phillips Ledford

There are many things that I remember about Long Creek Memorial Baptist Church and its members, but to list them all would be impossible. Here are a few that brings back fond memories.

Mr. Harvey Jenkins, singing tenor, and especially the hymn, "At the Cross, At the Cross."

The faithfulness and love of his Lord and his Church, of Mr. F.M. Pasour, who in my opinion was one of the finest Christian men I have ever known.

Of the true devotion of Mr. T.S. Summey.

The quiet, sincere ways of Mr. Ed Carpenter, and the enjoyment he had in making lemonade for the Homecomings.

Mrs. Arthur Jenkins, singing during the congregational singing, she put her all into it.

I mention only two humorous occasions:

One tells of the only time I have seen Dr. Vipperman speechless! He often wore a green tie stitched in red around the edge. One day I asked him if he would

leave the tie to me in his will when he died. His mouth flew open - but no words came.

Several weeks later, he gave me the tie all neatly wrapped in a box. It is a treasured keepsake.

On another occasion the outside loud speakers to the organ were broken and Reverend J.S. Taylor and I decided to see if we could repair them. After much discussion and little work, we were ready to see if we had them repaired. I had brought a record player and one of Gayle's records from home. It was a rock and roll number (the only one available). Meanwhile, unknown to us, a funeral procession had driven up in front of the church, to the "town" cemetery, and they were greeted by rock and roll music. Reverend Taylor and I both apologized to the family later, but needless to say, I don't think we were ever forgiven.

These are only a few of the things that I remember about the church and its members.

Jay T. Baker

It is difficult to choose a few memories when there are so many extending over so many years! Yet, there are some that stand out from the rest. May I present a rose for each of these:

To Dr. Vipperman and Helen Fox (Wheless) for the warm welcome they gave us the first time we came to this church

To Bert Jenkins for allowing our children to call her "Ma Bert" - because she loved them

To Mrs. Levi (Docie) Baker, Mrs. C.E. (Junie) Phillips, Mrs. Charles W. (Hannie) Fox and Mrs. Ella Cargill for a spiritual experience so deep it showed in their faces. It was an inspiration to look at them.

To Sara Katherine Clemmer for a lovely solo, "Oh Holy Night" for a Christmas Program

To Dr. Donald Keyser for his concern that the children of the church have a right concept of Christmas

To Jay Baker for the level and meaning infused into the worship through music

To Anne Ledford for her example of unselfish service

To Peggy Hovis for the beauty of the music - organ and voice.

To the Intermediate Group who allowed me to accompany them to Ridgecrest - the paper bag breakfasts for the morning hike to the top of Mount Kitasuma. The evening devotionals around Lake Dew and our own private devotionals on the porch of the house

To the visiting pastor (I've forgotten his name) who sat on the rostrum and tried to remove a spot from his tie during the preliminaries and introduction. He would 'lick his finger' and rub the spot again and again. Then he stood and delivered a great inspirational sermon. He made me realize that preachers are just people, after all.

To Helen Wheless for filling in the gaps of who, what, where and how since we've been away

To Mr. F.M. Pasour for the faithfulness he knew and imparted to others

To Mr. Tom Summey for his unswerving loyalty and the great axiom he taught me, "Never let anything keep you from church on Sunday that wouldn't keep you from work on Monday."

To William Wheless, Godfrey Sides and Roy Mayberry and James Crickmore for their devotion to Dr. Vipperman

To Garland Ledford for proving a prayer theory - "God works in little things."

There, my roses have grown into a whole garden. I would also like to include the many friends we found here - so near and dear that time nor distance have changed our friendship.

Mrs. Roy Mayberry

I remember Dr. Vipperman as one of God's prophets - one whose entire life was a life of service outstanding in God's Kingdom.

Because of his brilliant mind and exceptional memory and diligence for study, Dr. Vipperman became one of the most proficient interpreters of the Bible - a true prophet of God.

I thank God for him and his life. Long Creek Church was blessed to have a leader like him. He shunned no one and loved everyone. His memory will live on and not be forgotten by the people of Long Creek Church.

I remember Mrs. Obie Kirksey Garland as a humble servant of God. She served Long Creek Church many years as a faithful member.

Another close memory is of Mrs. C.E. Phillips. She was an outstanding Christian and a faithful Sunday School teacher. She taught in the spirit of God. Her teaching will linger in my heart and mind.

Mr. and Mrs. Wheless are great leaders at Long Creek Church. The fellowship of the Annie Armstrong Bible Study Group means a lot to me.

Pearl Stroup

I remember Dr. Vipperman as being real. While on this earth, I believe he did the will of God and is now in God's Kingdom. I remember, as a child, it was an inspiration to me just to shake his hand.

Margaret Stroupe Cloninger

Alpha and Omega - the beginning and the end! As the Alpha is hung with the mystic veil of time, the Omega wears the same transparant and illusive shield.

As we pulled the curtain that hid the beginning, we saw little more than faith - but what a faith! We have attempted to trace that faith through more than 200 years of adversity and accomplishment. How feeble are our efforts! No more can we measure the growth of that faith and the influence of Long Creek Memorial Baptist Church than we can measure the light from a distant star. Look at the sky on a star studded night. The stars seem to shimmer so close you feel you can almost reach out and catch a few for your very own. The glow seems alive as you stand in awe at God's beauty all around. Yet science says the light we view might have begun its earthward journey centuries before we were even born. If that star would suddenly cease to exist, its light would be plainly seen for centuries yet to be. So it is with the church. In the unborn annals of the great Alpha, the faith and truth that is the church was born. If the church would suddenly cease to exist, these forces would be felt for all the years to be - even unto the Omega of all time.

The history of the church runs a remarkable parallel with the history of our great nation. Born at the same time, their roots became entangled and grew apace through the centuries together. The influence of neither can be measured. As a pebble cast upon the waters of a still and quiet lake, a wave goes forth that reaches ever outward until perchance it laps against a far and distant shore. As it is with the influence of our great nation - so it is with our great church. Both were founded on faith and truth, both grew through adversity and now both stand as a beacon of hope for all the tomorrows for all the world to be.

Listen closely, I'm sure you can hear a very special chorus, made up of a very special group. The founders of the faith and truth on which Long Creek Memorial Baptist Church was built sing the bass, the faithful group who kept it aglow through the ages sing tenor. The women who worshipped by their side sing the sweetest soprano ever heard. Those who struggled against adversity add the alto notes. The sweet clear voices of children are the blending force for the entire group. I'm sure they look down on this loved church today and stand poised on the wings of song.

When another hundred years have passed - or two or more as God ordains, I see the bass section of the mighty Chorus strong and firm in their stand. I see the tenor section increased as the sands of the sea, the sopranos multiplied until they shine as stars in the sky. I pray, the alto notes may be not too much increased. The blending notes will still be sweet and clear.

Then, as now, I'm sure that heavenly chorus will join in a song of praise that will ring from every mountain top and echo through all eternity the same undying truth that is heard today.

"Glory, glory Hallelujah
Glory, glory Hallelujah
Glory, glory Hallelujah
His truth is marching on."

Alpha and Omega
Forevermore
Amen.

EPILOGUE

No historical treatise can be considered an original composition. Information is compiled from three sources: (1) already published historical documents, (2) traditional or legendary information handed down orally from one generation to another and (3) events occuring in the memory range of the writer. Each source has been utilized to the fullest extent to make this as complete and as accurate as possible. For information of the first category, I gratefully acknowledge the following publications:

Biographical Sketches (1800-1881)	Logan
The County of Gaston	Wellman and Cope
Our Kin	L.M. Hoffman
History of North Carolina Baptists	Paschal
Minutes of South Fork Association	Graham
A History of the Baptists	Torbet

Also extensive research revealed in correspondence from A. Ronald Tonka, of the Southern Baptist Historical Society Research Bureau.

In the second category, I have relied heavily upon descendents of early church members - even the founders of the faith. These have added bits of richness not found in formal records. In the third area, I have drawn from memories of every church member. To these, I have added personal recollections for a portion of the years.

The actual minutes of the church are the prime source of information. These have been microfilmed for preservation for the future. This reel was read and re-read, again and again to establish the truth.

In spite of these precautions, it is possible that some error exists, particularly of dates. Events are not recorded in chronological order and it is often impossible to positively identify a date. The aging process has intermingled many numbers - 9's and 7's, 3's and 8's and many others. Many entries for long periods of time are unreadable - even with a high powered reader and magnifier.

If there are errors - remember the most important fact is that God brought about these events in the lives of His people. When is not of upmost importance. What is time to God?

Likewise, certain names or initials might be incorrect. These, too, are dimmed by time.

I wish it were possible to acknowledge and show appreciation for all the families that have made Long Creek Memorial Baptist Church the great Christian force it is today. Such a listing would cover 200 years of Christian growth. Even though they might not be mentioned by name, they are acknowledged by spirit. In the great host of alumni of this great organism of God, they stand tall. We greatly acknowledge each contribution to the establishment, the growth and the security of our church. Even more, the loving Father who sees all and knows all has given His greatest tribute to the least of these : "Well done, my good and faithful servant."

His Glory dwarfs our words!

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3. ibid

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1. Cope, p. 17

INDIANS AND THE VALLEY

1. History of Gaston County, Minnie Stowe Puett, p. 80 (hereinafter referred to as Puett)
2. Cope, p. 17

GROWTH IN THE VALLEY

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2. ibid, p. 13
3. Puett, p. 54, Copi, p. 17
4. Cope, p. 47
5. Our Kin L. M. Hoffman, p. 511 (hereinafter referred to as Hoffman's)
6. ibid, p. 126
7. ibid, p. 517
8. ibid, p. 545
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10. Cope, p. 11
11. Cope, p. 13f
12. ibid, p. 16

THE TINY SEED

1. History of South Fork Baptist Association, W.A. Graham, p. 11 (hereinafter referred to as Graham)

WAR COMES AGAIN

1. Cope, p. 87
2. Graham, p. 112
3. ibid, p. 152

THE CHURCH AND THE TOWN

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2. ibid, p. 5

THE FRAME CHURCH

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THEY LEFT BIG FOOTPRINTS

1. Hoffman, p. 517; Logan, p. 31; Graham, p. 11
2. Hoffman, p. 511
3. ibid, p. 518, Copi, p. 70
4. Hoffman, p. 545
5. ibid, p. 546
6. Graham, p. 127
7. ibid, p. 19, Logan, p. 462
8. Logan, p. 273-4, Paschal, p. 380-81
9. Paschal, p. 382
10. ibid, p. 424
11. Graham, p. 48; Logan, p. 439
12. ibid, p. 44
13. Logan, p. 496
14. ibid, p. 418; Graham, p. 153, Paschal, p. 405
15. Logan, p. 481
16. ibid, p. 515; Paschal, p. 488
17. ibid, p. 369
18. Graham, p. 80; Logan, p. 282
19. Logan, p. 470
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21. ibid, p. 550; Graham, p. 125; Paschal, p. 485
22. Associational Minutes, Kings Mountain Baptist Association, 51st Session, 1901. Paschal, p. 402; Logan, p. 542
23. Graham, p. 170; Logan, p. 429
24. Graham, p. 135

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1. Paschal, p. 203
2. ibid, p. 451

FORMATION OF SOUTHERN BAPTIST CONVENTION

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2. Graham, p. 5

THE EARLY RELIGIOUS MOVEMENT

1. Paschal, p. 362
   (all historical writers - Paschal, Logan, Benedict (no reference here) Torbet and others record in-depth study of the origin, practices and divisions of the Early Religious Movement)

THE CHURCH AND FINANCE

1. Paschal, p. 210
2. Graham, p. 174
3. ibid, p. 174
4. ibid, p. 84

THE OLD CEMETERY

All information from Hoffman

1. Mrs. Max Thomas, Mr. David Kirksey, Mr. Max Thomas, Dr. Donald Keyser

2. Patti Cline, Mrs. Roy Toomey, Geri Ellen Cline, Rhonda Whitener
   (Grandmother and grandchildren)

3. Mr. Don McClure, Barbara Hayes

4. Church Ushers
   Front row - left to right- Kenneth Cherry, C. B. Summey, Robert Hall, Cecil Jenkins, Winfred Addington
   Back row - left to right- Reynolds Cook, Jake Rudisill, David Kirksey, Tommy McClure, Dean Jones, Don McClure
   (Marvin McGinnis was not present when picture was made)

5. Mrs. C. B. Summey, Mrs. Kenneth Cherry, Kenneth Cherry

6. Wayne Beam, Cheryl Kirksey, Linda Cook, other children

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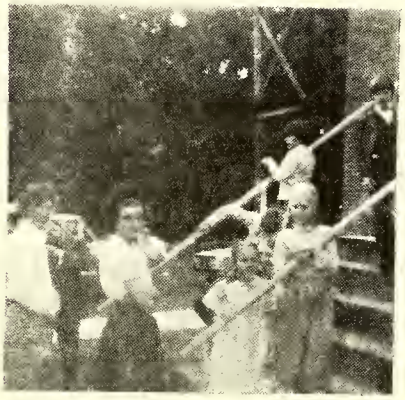

1. Mr. Brooks Pasour, Mr. Austell Jenkins, Mrs. Brooks Pasour

2. Mrs. Jesse Rhyne

3. Mrs. Jake Rudisill, Mrs. Robert Hall, Mrs. C. B. Summey, Mrs. Landis Pasour, Miss Irene Carpenter

4. Glenn Jenkins, Dr. Roland Mayberry

5. Mrs. Jay Baker, Mrs. T. S. Summey

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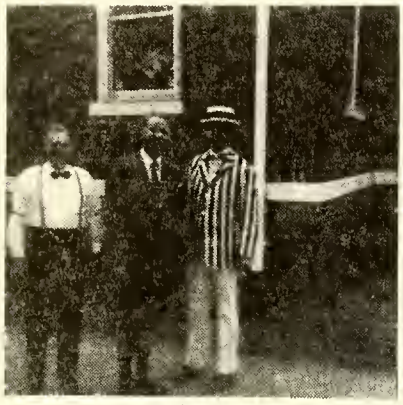
1. Mr. Marvin McGinnis, Mr. Jay T. Baker, Dr. Roland Mayberry
2. Mrs. Jack Drye, Mrs. William A. Wheless
3. Rev. Fred C. Crisp, Dr. Donald Keyser
4. Mrs. Winfred Addington, Ken Addington
5. Mr. Irvin Randolph, Mr. Tommy McClure, Mrs. Tommy McClure
6. Mrs. C. B. Summey, Mr. C. B. Summey, Mrs. Robert Hall, Mr. Robert Hall



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1. Mrs. James Hovis, James Hovis, Mrs. Robert Hall

2. Mrs. Ed Carpenter, Mrs. G. C. Jenkins

3. Roland Mayberry, Mike McGee

1

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